DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

NOVEMBER, 1868.

COMMUNICATIONS.

A LETTER FROM BISHOP YOUNG.

To the Faithful Brethren to whom this Epistle shall come—Greeting in the LORD:

THE spiritual destitution of the people of my Diocese, the many promising openings for the establishment of the Church, could we at once go forward in this work, coupled with our lack of ability for this at present, from the extreme poverty of our whole people, constrain me to make known a few facts to my brethren in more prosperous and happy portions of our land, in the hope that they may be moved by the good Spirit of God to aid us, if only a little, in securing the rich harvest which is ready and waiting to be gathered in.

Not to waste a moment in generalities, I would state very briefly the facts respecting several places, visited since January 1st, 1868, as showing how ready are the people of Florida to welcome the Church, and what abundant results may, with God's blessing, be expected from well-directed efforts for her establishment The places more especially requiring immediate attention and assistance are Palatka, Ocala, Orange Lake, Lake City, Madison, Tampa Bay, Cedar Keys, Quincy and Mariana.

PALATKA

is an important town on the St. John's River, at the head of navigation for sea-going vessels. A prosperous parish, which had erected a fine rural church from designs by Upjohn, was in existence here at the beginning of the war. The church has survived the war, but on coming to the Diocese I found the parish reduced and impoverished almost to extinction. Only *thirteen* communicants in all could be reckoned both in town and country. At my visitation, however, on the 2d of January, *nineteen* were presented for Confirmation, all save *one* being from the different non-Episcopal bodies, and every one being prepared

for and immediately received to the Holy Communion. By this the number of communicants was at once raised from *thirteen* to *thirty-two*, and of these many were heads of families.

Notwithstanding the extreme poverty of the people, five hundred dollars can be relied on towards the support of a Clergyman for only *one-fourth* of his time. Nearly five hundred dollars, contributed before the war for building a rectory, was found on inquiry to have been safely invested and payable on call. A lot has been secured adjoining the church grounds, and a part of the future rectory can be covered in for the money in hand. But are we to be content with services at this important place for only *one-fourth of the time?* The Romanists, who have there but few families (not a fourth of our numerical strength), have not only their church edifice, as have the Presbyterians and Methodists likewise, but their resident Priest, who rings with significant regularity, day after day, the prime, sext and vesper hours. The Redemptorist Fathers, I was told since my visitation, were on their way there to hold a mission; Sisters are expected to open a school, and nothing is wanting on the part of the Romanists, while others are paralyzed by poverty and discouragement. Such a state of things must not be allowed to continue. This thriving town, which is filled to overflowing by visitors from the North every winter, must not be left *without any public worship whatever* on the Lord's day, excepting that of the Roman Church and lay-reading in our own Church. We must have a Clergyman there, with provision for his adequate support. The arrival of one would be greeted with thankfulness and joy by nearly the whole community. His residence and labors would be a fountain of refreshment to the many hundreds of Northern visitors who every winter sojourn there, not to speak of the consolation his ministrations would afford to the sick and the dying, among whom may be, at any future time, some one dear to you, Christian reader, or some of your own flock, Reverend Brother, who will be beyond the reach of your pastoral offices in their last extremity. In aiding our efforts, therefore, beloved brethren of the North, to supply with a faithful Rector this important parish, you may be providing even for your own households, while you help us in reviving our Master's work, and cheer and encourage us with the tokens of your love.

OCALA

is another point demanding immediate attention. This is the county seat of Marion county, one of the most productive and best settled in the State. Here the three leading non-Episcopal denominations were, until recently, organized in strength with their regular services. One, however, has had to yield to the poverty of the times. Another, as one of its members informed me, cannot much longer hold out, and the remaining one has failed this year, for the first time, to raise a support for its Minister. If this survives, and it probably will, it cannot, with its uneducated Ministry, at all meet the requirements of this

large, intelligent and important community. I confirmed thirteen here, who represented almost as many of the best families in the county, and organized a parish, the vestry being composed of influential gentlemen. A few hours' effort in the immediate town secured a subscription, for the support of a Clergyman, of about five hundred dollars, to be paid quarterly in advance. Two or three hundred more could be counted upon from the people, as some of the friends of the Church were not reached, while some of the prominent members of other communions sent meword, confidentially, that as soon as a Clergyman should arrive, they would with their families attend regularly upon our services. But little aid is necessary for a single year to make up the support of a Clergyman, when, if it be a year of prosperity to the planter, the parish would probably become self-supporting.

ORANGE LAKE,

eighteen miles from Ocala, is another important point. Here, within an area of six or eight miles, are over *thirty families*, who are among the most intelligent and agreeable, and, till lately, were among the most wealthy in the State. Yet they are living like heathen as regards the public worship of God on His holy day. There are *no religious services of any denomination whatever* held, even occasionally. Not that the people do not desire them, for, with one voice, they entreated me to provide them with a Clergyman. Even members of other communions say that they want an *Episcopal* Church established, and offer to do all in their power to sustain it. Since my visit, of their own motion, they have met and organized a parish, with a strong vestry, and resolved to raise at once all that is possible towards a Clergyman's salary and the erection of a plain church. This place and Ocala could be united for a year, though each requires a Clergyman's whole time, and together they could probably provide for the support of one man. Two or three hundred dollars, however, would be wanted to enable him to purchase and keep a horse.

LAKE CITY

is another important place that should be at once occupied. Here, on my recent visitation, I organized a parish and appointed a lay-reader, and on the Sunday following my visit a Sunday-school was to commence, for which a library worth twenty dollars has been obtained and forwarded. A lot is secured, and the lumber is promised and being hauled for building a plain church, though scarcely a hundred dollars in cash could be raised there, at present, for any purpose. There is a population of nearly two thousand within walking distance of church, scarcely two hundred of whom recognized the Lord's day by habitual attendance upon His worship. The community is generally relapsing into indifference and infidelity, for the want of religious services and teaching that will command the attention and respect of the people. The Presbyterian minister has recently left, for want of a support, and his church is indefinitely

closed. The minister of the Baptists has also left for the same cause, and their services are suspended, excepting the occasional preaching of the teacher of the High-school in town, who is a worthy minister of that denomination. But while Protestantism is decreasing, Romanism is increasing. Though numbering but a feeble two or three, the little band of Romanists there have just reared their church, or some one has done it for them, counting manifestly upon growth and strength in the near future. And Lake City is but a fair type of most of the towns of Florida. Our contest is not with sectarianism, which is rapidly losing its hold upon the people, but with Romanism on the one hand, and indifference and infidelity on the other.

West from Lake City, on the railroad leading to Tallahassee, twelve, eighteen and twenty-four miles respectively are

WELBON, HOUSTON AND LIVE OAK,

all thriving settlements, with a growing population, and each containing several Church families. A few miles from the railroad, north of this, are the Sulphur Springs, which are frequented by hundreds every summer, but, like the settlements just named, are almost or quite destitute of edifying religious services.

MADISON COUNTY,

a few miles further west, is second to no other in the State as to population and productiveness. Within a few miles of the court-house are some fifteen or twenty Church families. In a time of ordinary prosperity, fully half of a Clergyman's support would be contributed here. This county and Lake City, with the intervening places on the railroad and the Springs, would constitute a noble missionary field, enough to fill any man's hand and heart. And only for the first year, probably, would any aid be required for the comfortable support of a Clergyman.

TAMPA BAY

is another place to be provided for. I called here on my way to Key West and made an appointment to officiate on my return. I found but one communicant of the Church, and only two or three others who had received her Baptism, or had been taught from childhood to love her ways. One of these told me she had been waiting ten years for an opportunity of being confirmed. Despairing of the attainment of what she had so long desired, and craving some religious fellowship, she had only the Sunday before my arrival united with the Methodists. She will be confirmed, however, on my next visitation, with her husband and some of her children. Although this town contained a population of *five thousand* before the war, the services of the Church, as the people informed me, had never been witnessed there before my visitation, except on occasion of a single visit by an Army Chaplain from Key West, ten years ago.

Yet I found *whole families* of young persons, well affected towards piety, resolutely standing aloof from the denominations to which their parents belong, waiting for an opportunity of uniting with the Church; and several of them had *never*, till my visit, *once witnessed her services!* They had *heard* of her moderation, stability and beauty of worship, and were sure that they would so greatly prefer her communion that they would unite with no other. A leading gentleman of the town, who is a Presbyterian communicant, told me that as soon as I could send them a Clergyman, even to officiate occasionally, not only he and his family, but to his certain knowledge, several other of the most prominent families in town, would attach themselves to the Church, and do all in their power to sustain her services. I confess that the facts with which I was confronted at Tampa made me blush in shame for the honor of the Church. Yet, in our present helpless condition, I could only promise the good people who for all these years had been left by us to say, "No man careth for my soul," that I would visit them as often as possible myself, and appeal in their behalf to those who have the ability to help them, and would use every endeavor in my power to supply them with a Clergyman.

Although my arrival was within three hours of the appointed time for service, I baptized *one* adult and confirmed *four*, and could I have had time sufficiently to instruct them, eight or ten more would have been confirmed.

MANATEE,

forty miles from Tampa, on the same Bay, and in water communication with that place, is, I am told, an important settlement, steadily improving, that could be served by the Missionary at Tampa.

CEDAR KEYS

is another station to be immediately occupied. It is the Gulf terminus of the Florida Railroad, which runs to this place from Fernandina. This road is now owned by the Company which is about to open the short route of travel from New York to San Francisco by the Isthmus of Tehuantepec. It is also a part of the short line of travel from the Northern ports of the Gulf of Mexico to New York. A line of steamers has just been started from Mobile to this port, and negotiations are now in progress for the establishment of other lines from New Orleans, Galveston and Havana, to run in connection with the lines established, or about to be, from Fernandina to New York, Boston and Baltimore. Should these enterprises prove remunerative and permanent, Cedar Keys must very shortly become a place of importance. I spent the Second Sunday in Lent there, and found that although the present reduced population numbers some hundreds, the people are entirely destitute of any regular religious services. Several itinerants have been sent there, but have left, in each case, after a few week's sojourn, from the manifest indisposition of the people to attend upon their preaching, or contribute to their support. Instead of the

indifference which I anticipated from what I had heard, my visit was greeted with a manifestation of interest that I have not seen exceeded anywhere. The congregations were intelligent, attentive and reverent, and at night not half of those who came could find room inside of the building in which we worshiped. And it is worthy of remark that among those who stood outside to the end, were men who in a residence of *years* have never been known to go near a place of worship, and who, while the service was in progress, conferred together and proposed to a churchman to unite for the erection of a church building at once, as an inducement to me to provide them with a Clergyman, who should give them at least a part of his time. The general demonstrations of gratitude for my visit, and desire for our services, were so unexpected and encouraging, that I postponed my intended departure on the following day, in order to visit the entire population of the town in their own houses. My personal intercourse with the people abundantly confirmed the conviction that Sunday's demonstration had forced upon me, that *no time should be lost* in occupying this ground.

Could I have the means for sustaining one Missionary, to divide his time for the present between this place, Tampa and Manatee, great good, with God's blessing, could be accomplished. The semi-monthly line of mail steamers from New Orleans to Key West all touch at Cedar Keys and Tampa, and would afford a regular and safe means of transit; the time from port to port being but twelve hours. Fifteen hundred dollars would be necessary for this. Five hundred would be required for traveling expenses between Cedar Keys and Tampa, leaving one thousand for other traveling expenses and living. Will not some loving son or daughter of the Church whom God has blessed with wealth, assume the support of this important mission even for one year?

QUINCY

is another place requiring at once the services of a Clergyman, and some aid for a single year. This is the county seat of Gadsden county, in the midst of a beautiful and productive country, and twenty-four miles from Tallahassee. Years ago a parish was organized here, and a church was erected nearly as large as any in the Diocese. But, from causes which it is unnecessary here to state, the parish declined, till its organization became extinct, and the church edifice was forfeited to creditors of the corporation, who rented it as a hall for any and all secular uses. Within a few months, however, the possession and title of this building have been recovered, a new organization of the parish has been effected, and the liveliest interest is manifested in the re-establishment of the services of the Church. Five or six hundred dollars are offered as a certainty towards a Clergyman's salary for the present year, and after this year, should it prove one of ordinary prosperity, with the right man in charge, the parish will become, no doubt, entirely self-supporting.

MARIANNA (ST. LUKE'S CHURCH)

greatly needs a little succor for the present year. This parish has formerly been self-supporting, but is just now greatly straitened. A beautiful church edifice, and nearly completed at a cost of $4,000 (the third erected by this parish), was wantonly laid in ashes on the capture of the town by order of the Federal commander—an act of sacrilege wholly unprovoked, and without even a plausible pretext, as the parish had no Rector at the time and the church was closed. Notwithstanding the loss of their church, the people as soon as possible secured the services of a Rector. But, from the failure of the crop here, as everywhere in Florida, of the four hundred dollars pledged him when called, the Rector has received but two hundred and fifty for his past year's services. To make out a subsistence for his family, he added to the labors of his parish those of a school. But of twenty pupils in attendance the last term, the tuition of but four has been paid in any way, and only one of these in cash. A deplorable state of things truly for such a place as Marianna! One man devoting three-fourths of his time to a school to keep his family from starvation and scarcely one-fourth to his ministerial work, where the full energy of two men would hardly suffice to render the cultivation at this moment demanded by this large and most promising field! For fifty miles around Marianna, the country is one of the most beautiful, productive and attractive in the whole Southern country. It was settled thirty years ago by a superior class of people, a good proportion being from the old Church families of North Carolina and Virginia. The devoted and self-sacrificing Pastor of this interesting flock, who has won the confidence and cordial love of the entire community, should be at once set free from his embarrassment for his important work, with the means at his command for visiting throughout his wide and promising field. Not only would the parish then become self-supporting, but one or two others could be organized which are at this moment demanded in the county. I earnestly beg for some aid for Marianna.

THE ST. JOHN'S RIVER

comes next in order of importance as a missionary field, but for this, thanks be to God, I have now no occasion to ask anything. A large-hearted layman of Brooklyn, N. Y., who has been this winter on a pleasure trip to Florida, while ascending the St. John's was so impressed with the importance and promise of the missionary field which this magnificent river presents, that he sought out a Church lady on the steamer, gave her his card and address, and begged her to forward them to me, with his offer to assume the entire support of a Missionary for the St. John's, if I would select a suitable man and appoint him to this field; and this offer he meant, as he said, not for this year merely, but probably for years to come. Scarcely had I authenticated this cheering intelligence, which first reached me as a rumor, ere I am again assured by tidings just now

sent from home to me in the far interior, that a letter has been received from a Brooklyn Rector, reiterating in behalf of this gentleman his noble offer. I thank him with all my heart. I thank the blessed Spirit of all Grace who hath inspired his heart to so good a work. And happy will he be if this deed of love to Christ, and those for whom He died, shall return into his own bosom a tithe of the blessing it will bring upon others. Yet more abundant shall be his joy in the day of the Lord Jesus. For "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And to *hundreds* through his procuring "is the word of this salvation sent." Would that God would inspire some other like minded laymen, with many of whom His Church is blessed, to assume the support of other stations in my truly missionary Diocese. Most of those mentioned in this paper are, in my judgment, and I have visited all alike, of more immediate importance and promise than the mission of the St. John's River. And the impression produced by a superficial view of the latter upon a passing traveler, abundantly vindicates this appeal for the more important fields of labor in my Diocese, and more than confirms all I have asserted respecting their claims upon the Church. Indeed, could I photograph things to the eye of the Church as I have seen them, but can describe them only in the merest outline within the necessary brevity of this paper, the return of the mails which bear this appeal would bring every dollar I require to inaugurate the work of Christ gloriously.

A MISSIONARY AT LARGE

is also greatly needed. The area of Florida is *sixteen thousand square miles larger* than that of the State of New York. It has scarcely four hundred miles of railroad, and only about the same length of navigable rivers. Yet to reach the parishes even now existing, the whole State must be traversed to each extremity. What a profitless and lamentable waste of a Bishop's time such a jurisdiction compels, is illustrated by my recent visit to Key West. I was gone from home *fifteen* days, *nine* of which were spent at sea on an ocean steamer, traveled nearly a thousand miles, and spent but twenty-four hours in the parish, though it had not seen a Bishop for eight years. In less time, at less cost, and with less fatigue, I could have visited a parish in the City of New York, nearer to which I am, in fact, in accessibility, than I am to either extreme of my own Diocese. Under these circumstances it is physically impossible for me to keep pace with the new settlements which are springing up continually throughout the State. Among those, to my knowledge, containing Church families, which ought to have been reached ere this by myself, or a Missionary, I may name Manatee, on Tampa Bay; Dunn's Lake, a tributary of the Upper St. John's; Smyrna, on the eastern coast, eighty miles below St. Augustine; Indian River, still south of Smyrna; Lake Griffin, and other portions of Sumpter county, just reached by opening the navigation of the Upper

Ocklawaha, and still others, which I will not pause to mention. These settlements, comprising each from thirty to fifty families and upwards, more or less of whom are people of refinement and formerly of wealth, are for the most part *destitute of religious services of any kind*, and would welcome the visits of a Missionary as a blessing from Heaven. At almost any one of them I should much more anticipate the gratitude and enthusiastic demand for the Church, which greeted my visit to Tampa and Cedar Keys, than at the latter places. With a Missionary at large, these growing settlements, or as many, at any rate, which are yet unexplored, would, no doubt, in two years, contain substantial parish organizations. Nay, more than this, a great deal, with God's blessing, would surely be accomplished. Shall I not have the means for so important a work?

IN CONCLUSION,

let it be noted that this appeal is for means to *furnish with the Gospel of Christ*, "as this Church hath received the same," those who have it not, and implore it at our hands. We ask nothing for founding schools or erecting churches. Schools we will have as fast as the demand for them will sustain them. Churches we will build when we are able. But, while all around us there is such a deplorable and alarming destitution of the preaching of the Gospel and the means of grace, we must before and above everything else seek out *the people*, who are living like heathen in a Christian land, and proclaim unto them everywhere "the unsearchable riches of Christ." Where we can cover in a plain church, we will do it. If we cannot have side-walls and a floor, we will build a roof; and if not so much as this is attainable, we will convoke our assemblies in God's great temple, and have our prayers wafted to heaven on the incense of flowers, our psalms and lessons commingled with the warbling of birds, and our Te Deums echoed and re-echoed to the ear of God in peals of thunder. Means to *reach the people* and proclaim Christ unto them is all we ask, or expect to ask, of the Church at large. This we must do or the consequences will be most disastrous. Sectarianism is disintegrating, and loosing its hold upon its adherents so rapidly, that, without the most energetic and determined efforts on our part, multitudes will yearly settle down into an indifference and skepticism from which it will be difficult, if not impossible, to reclaim them. The internal condition of the non-Episcopal bodies of the South is such as greatly to paralyze the influence and power for good which, under other circumstances, they might so beneficially exercise. The alienation and distrust engendered before and during the war between the northern and southern factions of these bodies, by both sides making their religious organizations, as such, parties to the political, sectional controversy, have now culminated in hatred and uncompromising strife. Instead of reconciliation and reunion, the gulf which separates them is becoming every year wider and wider. The effect of this is detrimental and disastrous only, in every aspect of the matter; but

most of all in its bearing upon the religious influence of these bodies upon the community, and the spiritual demoralization of the individuals themselves who constitute their membership. Only by bringing forth *the peaceable fruits of righteousness* can any organization, claiming to be Christ's, commend itself as such to an ungodly world; while, hating above all others those of their own household of faith, with which, from life-long habit, all their conceptions of religion have been identified, leads men but too directly and surely to indifference to Christian obligations and privileges, if not even to open and avowed unbelief, and positive hatred of religion itself. This is the influence which has been and now is so fatally at work throughout the non-Episcopal bodies of the South. Nor have they any power within themselves to avert the evil, or mitigate its disintegrating and destructive workings. The Church is the only body that can meet the emergency, for she hath been no party to the unhappy strife; she alone hath kept herself unspotted from the world. By neither section, during the violent separation of the South from the North, was anything uttered respecting the other but words of peace, and by neither was anything done towards the other but deeds of love and good-will. And the unanimity with which the Churchmen of the whole North opened their *treasures*, as well as their hearts, for the relief of their destitute brethren of the South, as soon as the dawn of peace enabled them to do so, and the untiring love which has continued these benefactions down to this present, are the setting of the seal to the record of the Church, during the years now past of conflict and strife, which strongly testifies to her divine organization as the Body of Christ, against which not even the gates of hell shall suffice to prevail.

The contrast presented by the Church to the spirit of sectarianism has impressed most profoundly the wise and thoughtful of this Southern land. And this is the reason why the Church is respected and welcomed and asked for by all denominations, as she has never been before. As leading ministers of these bodies have exclaimed to me in conversations on this subject, introduced by themselves, "How dimly manifest are the claims of a Church inviting us to her shelter as the Ark of God, which founders, broken into fragments, at the very first blast of the storms and tempests of the world." Reflections of this sort are now exercising the minds of thousands. And it is this misgiving of men as to the value of sectarianism, and the general yearning for something better, which constitutes our present unparalleled and almost unbounded opportunity —an opportunity we must at once, and with our every resource, hasten to improve, or it will fade and vanish before our eyes, and so be lost to us forever. As the humble and unworthy Bishop to whom God hath suffered the charge of this Diocese to be committed, I cannot rest under the sense of responsibility with which the state of things now briefly narrated continually oppresses me. Had my own people the means to enable me to meet this crisis, I would give them no rest while they failed to come up to the full measure of their duty. But the means, alas! they have not. The Clergymen in the field can barely

subsist, and we cannot invite others to join us to starve. In many families all over the State, that till lately were the wealthiest and proudest, the delicate and refined daughters are, as servants, performing all domestic menial offices without exception; while flour, butter, coffee, sugar, and such like *necessaries* of life, as usually regarded, are to them *unattainable luxuries*, untasted and unseen for months. More than subsist as a Diocese, under existing circumstances, we can hardly do for the present year. So that if our more highly favored brethren refuse to aid us, the noble work for Christ, which now so alluringly invites us, must for the present remain undone; while the small sum of five or six thousand dollars a year, for one or two years, would, with God's blessing, as I verily believe, enable us to *double* the present strength of the Diocese as respects the number of Clergymen and parishes, and the work of the Church in all its departments. Men in abundance can be had for Florida. I am constantly receiving applications for work in my Diocese from good men and true whom I should rejoice to welcome, were it in my power to pledge them a support. In the hope of obtaining the means for this, I send forth this appeal. Large contributions are not solicited. Ten dollars from the offertory of each Rector, and five dollars from each of the laity disposed to contribute so much, to whom this application shall come, is all that is asked.

Any sum, however small, will be thankfully received, while for the larger contributions we shall be proportionately grateful.

Remittances should be made directly to me at Fernandina, Florida. They would be most safely made in bank checks or drafts, payable to my order in any of the principal cities, or by Post-office Orders, payable in Fernandina.

Praying that the response to this our cry for help may be such as will enable us to arise and go forward in the work of the Lord,

I remain, Yours faithfully in Christ.

THE CHURCH FOR THE WORKING CLASSES.

In my last paper I spoke of the free church system, its weakness and its power. It now remains to treat of that which I regard as the essential means for reaching the working classes, viz., the effectual development of the pastoral office. I have tried to show that the free church system, unaccompanied with other aids, is hostile to the true establishment of the parochial relation. This last is the one chief element of success. The working classes of this country are different from those of any other. They are less settled in local position, less defined as classes, more restless, more uncertain than anywhere else. Their status is not one of birth and constraint, but the accident of fortune and position. They are generally, but not thoroughly, educated. Unlike foreign operatives, they rarely know well their particular calling. They are familiar with many things of which the foreign operative does not even dream; but they

are superficial, and apt to be without deep convictions. They have greater susceptibility of access from those without, with far less of prejudice and pride of class. Their great need is to have a power over them that shall be both a teaching and constraining force. To this end the sects can never attain. The sect principle is essentially self-originating. The fountain rises no higher than its source, and the source of all sectarianism is the right of the absolute private judgment to ascertain and fix for itself its religion. Hence the sect which naturally attracts the uneducated will be the one which requires least in the way of education. If the Bible is given simply as the well out of which each is to dip the little portion which his shell will hold, then the Church, so called, of the uneducated, will be an uneducated Church, teaching nothing and not daring to restrain in any effective way the passions and prejudices of its members. That the greater religious bodies of this country have not fallen to this level in respect to the working classes, is owing to the fact that they retain a sort of tradition of authority and a *vis inertiæ* of conservatism. But this does not rest upon a principle. The Presbyterian, the Methodist, the Baptist, the Independent cannot say, "This is of God." They say, "This suits the genius of our country," "This is the present voice of the congregation." Hence the working man and woman does not feel that it is a living tie which binds them to their place of worship. They like to go to meeting at the "Old Brick," or at "Bethesda Chapel," or at "the First Presbyterian," but they feel no abiding bond. When they remove from one place to another, they not unfrequently change their denomination. "The Methodists have got a better preacher than the Presbyterians in their new meeting-house," *i. e.*, a more attractive speaker, according to their crude ideas and flashy tastes. Or, the change of abode being accompanied with a social and financial advance "The Congregationalists are the first society in the place"—and every nerve is strained to get a pew in the fashionable house of worship. This roving disposition is fostered by the religious passport system which obtains among the sects. No pastor, except perhaps the Baptist of the rigidly immersionist school dares refuse to grant, on the one hand, commendatory letters, or to receive them when offered. These facts all tend to establish this radical distinction: In the sects the Church belongs to its members, not they to the Church. If then it tries to teach them, they will take no more teaching than they choose. If they do not like it, they will leave and go elsewhere. If it tries to constrain them, they will defy its discipline. There is always the great remedy of peaceable secession for any aggrieved congregation, and against this any moral sense of duty to their religious body is as a rope of sand. How can it be otherwise, when they are sedulously taught by precept and practice that differences are merely differences of taste? There is no more moral obliquity involved in such a transfer of allegiance, to the idea of a true sectarian, than in going from one insurance company to another, or than in taking a bank account from the First National to the Farmers' and Mechanics' National. Now, to my mind, this difference lies at the root of all true Church

training. And we can begin to teach it and make its force felt best, and in fact only through the parochial principle. When the working classes learn to love, say Trinity Church in A., they will find that Grace Church in B. is the same home to them. So will it remain in C. and D., and generally through the geographical alphabet. In fact, if in E. or F. there is no church, they will be among the first to establish it. A working man will often come, when a church has been opened in a new place, and say, "Ten or twenty years (as the case may be) I have been waiting for this." He has been attending religious worship regularly elsewhere; but he has never felt at home there, and is just as ready to return as the first day. Now I am not afraid to say, that give one of our churches two years of such a man's attendance, and he must be a strong man who can get him away. The working classes are well alive to the beauty of order and the worth of subordination. They see that the clerical assumption of authority rests not upon personal but official claims, and that the Rector himself is compelled to obey an external rule. They are fond, too, of associated life. The great affiliated societies, Masons, Odd Fellows and the like, are recruited mainly from them. It gives a feeling of power which compensates for the personal lack of importance. Association is as much their tendency as exclusiveness is that of the very wealthy or very cultivated. Now the Church alone can meet this—since while in its true ideal it is eminently parochial, it is not congregational. A congregation is a club. A parish is a local body, spiritually, if not literally territorial. Take the parish in any town where there is but one, and its Rector feels, or ought to feel, his right to the spiritual care of every person in it. He probably will not think it wise to disturb the religious relations of any who are established. He knows that to make a poor Methodist or Baptist out of a good one will not necessarily make even an indifferent Churchman. But he will instinctively act as if every unattached person in the town limits belonged to him. The working classes see that. In a properly organized parish, with its system of schools, district visitors and the like, they cannot help discovering that, while other bodies consider very much the availability of their members—in fact, take them in on club principles—the Church acts upon Church principles, and the more neglected they are the harder she strives to win them. Again, the Church is not satisfied by mere acquisition. She has for those whom she gets work to do—and work to do for them. A working man and his wife are brought into one of our parishes. They are led first to attend some special service, and like it. They are brought under the Rector's notice. He does not wait for a revival season, but of course visits them as soon as he can. He is constrained by no formula of conversion, but soon finds out by skillful questioning whether the lack is most of religious earnestnesss or, as is most likely, of Church teaching. Then he knows how to go to work. His business is to stimulate the one by supplying the other. Baptism, or Confirmation, or coming to the Holy Communion, or all of them, need to be taught. Or he may have to awaken a religious interest

and to teach the need of a Saviour. Whichever way it may be, when that work is done the Rector's business is not over. He has one more weapon in his hand and the next thing is to employ it. "Could you take a class in the Sunday-school?" he asks. Or he says, "I have been wishing to get up a free service at night for these young people who are misspending their Sunday evenings—you sing—can't you help me to make a volunteer choir, you and your wife?" Or again, "I have been thinking of starting a parish library association and reading room—will you be a member?" Or he will propose that his new parishioner bring a few of his fellow-workmen to the parsonage, on some evening in the week, for a little Bible study. In fact, the man is no sooner fairly inside of St. Ambrose's than he finds there is something for him to do. We all like something to do, if it implies that we are of consequence. Working-men, especially, like to do their religious work in the way they are used to—namely, doing what they are sure they can do best, and leaving the rest to be finished by another. "You try and persuade Jimmy B—to leave that infidel debating club and come to our weekly Bible-class," the Rector says. "I will see what I can do with him then." The man is pleased to feel that he can do what his Rector cannot and also glad that his Rector has to undertake what he for himself would not. Just so in the foundry, he has been accustomed to take his iron-work through a particular stage, and then to pass it into another's hands. He does the hammering, another the shaping. The great advantage of the Church is that she does not attempt to do her work single-handed, but can divide her labor almost infinitesimally, while keeping the chief authority and supervision where it should be—in her ordained priesthood.

Again, there is another point of no small importance. What our working classes especially need is culture and refinement. What they get is of a bad sort. A cheap, trashy, or feeble literature is supplied to them by contractors who become immensely wealthy. There is no reason why they should not read good matter as well as poor. They have intellect enough, and there is nothing to prevent a day-laboring carpenter from being as refined as a banker or a lawyer. Now Church work brings the cultivated classes into direct contact with the working classes. It can be made to tell. The influence of one high-toned, religious and refined lady upon a class of young girls, just growing into womanhood, or upon a class of men who are heads of families, it may be, as I happen to know, is all but unbounded. It is a reconciling influence. And this is what is fearfully needed. Whenever the working classes of this land shall come to feel that they are of different clay from their employers, and hopelessly so, there will be a most bitter and envenomed contest. The tendencies are all thitherward. The Church is the one power that can act in restraint. Because it is for rich and poor, employer and employed—because it has over them both an authority which will yield neither to the wealth of the one, nor the votes of the other—it has the power, therefore it has power. But this power can make itself felt not through worship, not through preaching, but

through the pastorate. Worship and the pulpit are of the congregation—the pastor is of the parish. The parish must do the aggressive work. I am sorry to see contrary ideas expressed, but it is against the congregation, not against the parish, that they really bear. The pastoral work will take care of the other two—will furnish the right sort of sermon and inspire the proper worship. If the Clergy will lead (not send, but *lead*) their faithful laity to do parish work among the operative classes, we shall soon have the sermons preached and a ritual observed which the operative classes will both love and profit by. It is of no sort of use for us to stay at home acting upon experimental theories of what will draw in the people best. Draw them in first—find out as you do it what they want—and when there give it to them.

SHORT SERMONS FOR THE TIMES.

No. 4.

"The building fitly framed together."—Ephesians, ii. 21.

Short sermons grant narrow space to contexts. Let it be assumed, therefore, that our present quotation from this sacred letter to the Ephesians, suggests to your memories the plan and elevation of the writer's thought. For imperfect memories it is enough to say, that St. Paul exhorts his Ephesian converts—Gentiles though they be—to build themselves upon the one "Foundation," along with other "living stones" (circumcision and uncircumcision, barbarian and Scythian, bond and free, all made one in Christ), and to grow with these into "our holy temple," a "building fitly framed together;" to become lively members of the "One, Holy Catholic and Apostolic Church" of Jesus Christ; to take and fill their places in the grand temple of Christian unity.

But the Apostle, in this epistle, as in his others also, dwells less upon the theme of general Christian unity, than upon that of personal Christian symmetry. He would have the Ephesians symmetrical in themselves. Unity of general plan includes, of course, exactness and fitness of details. And so the Pauline thought was, doubtless, the Temple, built upon the foundation of Apostles and Prophets, Jesus Christ Himself the chief corner-stone, growing slowly toward its glorious completeness, each living stone well laid, hewn truly to its level in the wall, to its angle in the arch, to its proportion in the column. The *whole* should be perfect, in that every *part* should be perfect.

To say, then, that *Personal Christian Symmetry is an Essential Element of General Christian Unity,* is to present in definite expression a part, at least of our Apostle's thought. Nothing *new* herein; no grand discovery claimed; but somewhat of truth brought forward as being not inappropriate for our reflection in these times.

There are among the materials which are being built into the temple of the visible Church these three classes of men: Those who make their Christianity

to consist almost exclusively of Belief Those who make their religion almost entirely a Form. Those who make their piety almost wholly a Sentiment.

The first would have all stones for the building dug from one quarry, and that its own; the second would have them all cut to the same size, or in certain precise shapes, and this cutting to be done by its own tools; the third would care little of what the walls were built, or how, or whether, indeed, there were walls at all, so long as some present camp-ground might be found for the interchange and enjoyment of Christian sentiments and feelings.

Belief, thorough, accurate, decided, is an essential element of Christian character, but it need not be extended among the infinities for the individual soul; and none other than the broad formula of the Apostle's Creed should be presented for acceptance to the general mind and heart. It is only too easy for certain thinkers to fall into habits of theological discussion, to become fond of doctrinal Christianity, to regard themselves as *dei gratiâ*, defenders of the faith. The results of their quarrying are often valuable; the stones they contribute are usually of firm atom and fine grain; but the workmen are apt to get quarrelsome with each other, to use their tools as weapons, and to deal with materials and products with almost profane familiarity. Yet the greatest harm they do is that they insist on prescribing rules of faith for other souls, so long and complex that general belief is hindered; outside thinkers, looking at Truth's mountain range from other and different stand-points, and seeing other and different outlines, do not and will not agree with these exact expositors; and child-like faith, which needs to see at first no other mount than Calvary, and looks at that through penitential tears, is disheartened, turns backward, forgets to pray, "Lord help my unbelief." Visible results of heresy and schism have always followed the presenting and urging of a chiefly doctrinal Christianity. Calvin's Geneva bears present witness against the bold reformer's precise and angular method; the so-called New England "orthodoxy" of the last century has well nigh exhausted itself in giving birth to the twin children, Unitarianism and Universalism.

Form cares not for the atomic character of the quarried stone, but for its outward shape. Granite, free stone, sand stone, even clay itself, if it will take shape as the brick-maker wishes—all these are accepted as suitable materials by the form-builder; but its stones must all be cut to one shape, its bricks must all pass through one mould.

A visible Church must have plan and form; a militant Church must have regulations, system, order; but church architecture need not always be the Gothic of a particular century.

Feeling (sentiment) cannot wait for stone-cutting, or even for brick-making, but says, "let us make here three tabernacles." It is "spiritually-minded" even to the extent, on the one hand, of vaporizing the visible Church, her ministry, her sacraments, her system, out of existence, and, on the other hand, of melting over the Creed and making a hymn of it, turning all piety into poetry, prefer-

ing exhortation to instruction, and loving a "beautiful prayer." Follow out toward the present limit of the first of these extremes, and you come to a "circle" of "spiritualists;" follow the other road, and you arrive at a modern "camp-meeting."

There cannot be Christian *living* without Christian *feeling*. Life fades out when the spinal cord is broken, as surely as when an artery is severed. The only sure token for us that we live in Christ and He in us, is the witness of the Spirit with our spirits that we are His. They have but a name to live whose hearts have not been melted, and are not now glowing with love, at sight of "the wondrous Cross," of the "love so amazing, so divine." Yet the result of Pentecost preaching was that the new Disciples "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers." It is this *steadfast continuance*, rather than any inundatory or tidal overflow of feeling, that must mark true Christian character.

Many of us are lamenting the "unhappy divisions," not only in Christendom at large, but in our own branch of the Church universal. The Building is not being fitly framed together; it is not growing, as we would gladly have it, into an holy temple; where lies the fault?

With him—may I answer?—who insists that the stone shall be quarried only from his ledge; with him who insists that all blocks shall be cut by his patterns; with him who builds only in the air. Too many of us must submit to have place in this classification. We see each other's defects and are blind to our own. We think we cannot fit in with them, nor let them fit in with us. Alas! we are out of level, not with ourselves only, but with the plumb-line of the Master Builder. Let us seek to be strong and true and symmetrical in ourselves, and He will give us place in the building which shall yet be fitly framed together and grow unto an holy temple in the Lord.

APPEAL.

At the request and by official appointment of the Right Rev. Bishop of Mississippi, the undersigned has taken the charge of Wilson Hall in that Diocese, with the purpose, under God, of opening a Church Training-school for girls and young children. This institution, by the same course of events which has impoverished individuals, has been deprived of all endowment except its real estate. This consists of one hundred and sixty acres of land, in the midst of which stand in a convenient and picturesque group the parish church, parsonage and school-house.

These buildings, being of brick, are in good, general repair, but need some outlay to refit them properly for school purposes. This estate being the donation made in his lifetime of a noble-hearted layman of the Diocese, who now rests from his labors, belongs in fee-simple to the Church, and all repairs or improvements must become and forever continue the Church's property.

If a moderate endowment can be secured, it is proposed to carry on this school as a Church home upon three simple, fundamental principles:—

I.

The Right Rev. Bishop of the Diocese, and, in his absence, the Rector of the parish church to be the chief executive officer.

II.

Secular instruction subordinated to religious training.

III.

A cheap rate of tuition for those who are able to pay, with free tuition for the destitute.

A home school thus realized will itself become a radiating centre of Church Missionary influence, from whence Church instruction will be borne to the bosom of families now in danger of being lost to the household of faith.

And something will thus be done for another object which all true Churchmen and Churchwomen must feel not less worthy of being cherished. It is well known that there are among us a large number of young women, recently in affluence, but now reduced to the most distressing dependence; for I know of no estate of life more sad than that which anxiously seeks employment and self-support which it cannot obtain. As a parish priest, and as connected with some prominent educational movements, I have been for the past three years almost daily in receipt of earnest and touching appeals for assistance in procuring situations for persons thus situated. An ample corps of teachers can be secured, with whom a present home, the spiritual comforts of regular worship, and the privilege of being themselves of use to the little ones of Christ's flock, will be counted as rich reward.

Brethren, in this charity you have as great an interest as myself. I propose only to be your almoner. The Church has before it a glorious work of consolation and rebuilding of wastes among our distressed people. We do not ask for large sums; a single dollar from each person to whom we feel privileged to appeal will meet all the expenditures we contemplate at present. Contributions for this object may be sent to the Rev. Dr. Twing, Secretary Domestic Missions, 17 Bible House, N. Y.; to the Right Rev. Bishop Green of Mississippi, or to the undersigned, and will be acknowledged by letter and through The Spirit of Missions.

Wm. K. Douglas,
Rector of St. John's Church, Early Grove, Mississippi.

I heartily approve of the above appeal to the bounty of our friends and brethren who are mercifully spared from experiencing such destitution as still prevails in the South; and I heartily pray that this application may not be in vain.

W. M. Green, *Bishop of Mississippi.*

EDITORIAL.

THE GREAT MISSIONARY MEETING.

The great meeting on Tuesday evening, at the Academy of Music, was such a Missionary gathering as the Church in this country has never known before. That immense building was crowded to its utmost capacity in every part, every doorway and alley was throttled with standers, even the corners of the highest gallery were filled up to the ceiling, and hundreds went away unable to effect an entrance at all on any terms. The sight of so many Bishops and Priests on the platform and in the parquette was a strange one in that place, but heightened evidently the interest of all. There was no part of the evening's arrangements which was not successful. Of the music, the "Comfort Ye," sung by the Rev. Wm. H. Cooke, of St. John's Chapel, was rendered with an exquisiteness of effect and a personal modesty of bearing, which were as rare as they are charming. Miss Brainerd is so popular and well-known a favorite, that her hearty reception was a matter of course. The choruses were well done, and well supported by the orchestra. But the most thrilling of the musical effects was in the Missionary Hymn, "From Greenland's Icy Mountains" and in "All hail the power of Jesus' Name," in which the whole of that immense audience joined, with a volume of voice, and a spirited unity of love, which were almost enough to lift one off one's feet in ecstasy. The addresses of the evening were admirably arranged in the ascending scale. The first, by Dr. Carver, was the coolest and most thoughtful in tone; the next by Dr. B. H. Paddock, grappled more directly with the practical work of our missions, and warmed up the audience not a little, being interrupted with frequent bursts of applause, the loudest and longest of which were at the mention of the noble Metropolitan of Cape Town, and of the venerable Dr. and Mrs. Hill, both of whom were present at the meeting. Bishop Cummins, who delivered the third address, fairly carried the immense audience away, by the happy fervor with which he sketched the present favoring circumstances of our mission work, and the *impossibility* of beginning to retrench and contract operations *any where*. His allusions to the spontaneous reunion of the Church after the war; to the completeness of the General Convention in having a representation from *every* Diocese; and to the Church as the most powerful of all the golden bonds for perfecting the reunion of the country, were received with the utmost enthusiasm. The reception of the missionary Bishop of Montana, who was introduced by the Bishop of New York as "our youngest Bishop," was in itself a remarkable ovation, and his few and

modest words only deepened the impression already made upon the whole Church by his work. But we cannot particularize further, three thousand-dollar pledges were openly made on the spot, and one for five hundred, besides two thousand dollars in the boxes. The great object, however, was the *rousing up*, effected by this immense and enthusiastic meeting; the fruit of which will be ripening and falling into the Church's treasury for a long while to come.

LARGE INTEREST.

A venerable Presbyter of our church, now seventy-one years of age, who has been forty-six years in the Ministry, and most of the time engaged in missionary work, is now serving without compensation at a station in California.

He is very desirous of securing a Sunday-school library and we have promised to aid him, to the best of our ability in doing so. We have applied for a donation from the Church-book Society, but that Society is unable to supply the need. It offers, however, to give ten dollars' worth of books for five dollars contributed by others. This, we think, may be considered large interest upon the money, and we now offer the opportunity to any who may desire to make so good an investment. Contributions will be thankfully received at this office.

BISHOP YOUNG'S APPEAL.

Among our communications this month, is a letter from the Bishop of Florida, whose Diocese is as truly a Missionary Diocese, in every respect except the name, as any in the land. In this letter Bishop Young only tells us of the points requiring immediate occupancy, and for which aid is absolutely indispensable. It is not a statement of what the Diocese is *doing*, but what it wants to do, but cannot for lack of means. The work that the Bishop has already accomplished during the short period of his Episcopate is truly wonderful, and it has been done so quietly, that the report of it has failed to reach the ears of the public. A self-supporting parish has been formed at Milton; and at Gainsville, since the first of January, where up to that time only a few scattered Church families were known to exist, a most vigorous parish has sprung into being, which promises to be one of the very strongest in the Diocese. In the meantime, five have been added to their working Clergy, and others are waiting to join them when cold weather comes. The number of confirmed has been *three times* as great as ever before in any one year, and *more* than *six times* as many as the aver-

age for the last ten years. And notwithstanding the desperate poverty of the people, and the effort it required, the Diocese has thus far met its obligations to the Bishop, while we know from a reliable source that he has made a personal contribution of *one thousand dollars* for the current year to help forward the work of the Church, not to mention repeated contributions to relieve the suffering Clergy in their extremities. They have secured and *paid for* the property for a Diocesan Female School, at a cost of ten thousand dollars, and in the midst of their distress, and when nearly all the schools throughout the South are breaking down, they have inaugurated theirs with a fine corps of teachers, and have gone through their first term with perfect satisfaction. Besides this, other schools under the control of the Church have been organized in different parts of the Diocese. We give these *facts*, feeling that they are more eloquent than *words*, and trusting that the Church at large will rejoice to help a Diocese which is doing so much to help itself, and in which Bishop and Clergy alike are *straining every nerve.*

MISSIONARY CORRESPONDENCE.

TENNESSEE.

HURRICANE SPRINGS.—REV. G. H. HUNT.

Rev. and Dear Sir :—Another quarterly report is now due from me, and as you will be surprised to receive it from this out-of-the-way place, I will begin by explaining, that for some six months past I have been troubled with considerable derangement of the liver, inducing nervous debility and a prostration of mental vigor. Medical treatment failing to afford any permanent relief, I have been urged by physicians to take a rest, and endeavor to restore all the organs to their proper functions and regain tone and strength, by spending a few weeks at some place where I might enjoy pure air and suitable water. I held on, however, and persisted in my work as best I could until the return of our Bishop, when he also insisted upon my doing what I felt to have become a necessity, and what my people declared that I must do without further delay. Accordingly I have now come hither for a few weeks' sojourn, hoping to regain the health and strength which will qualify me for undertaking the glorious work which is opening so grandly before me in Pulaski, and I am already greatly encouraged by reason of the manifest improvement which has resulted from the use of this water for ten days past.

During my stay here I neither wish nor intend to be idle, but hope to make myself useful by ministering for our little flock of Church people at Tullahoma,

whenever the use of a place of worship can be had. On Sunday last I held two services there and preached twice to large congregations, and was gratified to find so much of promise there for the Church. It needs only to be properly nursed and cared for in order to yield an abundant harvest, and *now* is the time for us to occupy more fully and cultivate more diligently this promising field. The Rev. H. O. Judd has been holding regular services in Tullahoma once a month, I think, for more than a year past, and with what seemed to me most encouraging results. There are, it is true, only *three* families at present connected with the Church, while strong prejudices are very general throughout the community against her claims and teaching. But, on the other hand, those three families seem to be *deeply* interested and are ready to do all they can, and with a little encouragement and right direction given to their efforts, will be able to accomplish much; besides, all that has been effected so far has been done by *themselves*, without aid and almost without sympathy from others. They own a church lot, and can command some two or three hundred dollars towards building a house for worship; but owing to the straitened condition of that entire community, they must look abroad for some slight assistance to enable them to secure this now pressing necessity; and in this they ought not to be disappointed, for the point is one of importance, the town a growing one, and their own zeal and devotion deserve encouragement. Many a point possessed of less promise has been enjoying missionary aid for years, while this has never received assistance from any quarter; and now I know of no place where a few hundred dollars could be bestowed more profitably or judiciously, for with a place of worship, and more frequent services, the Church must grow and prosper in that promising town.

But to return to my own field of labor. Since my last report we have been favored with an Episcopal visitation. Our own Bishop was with us on Trinity Sunday last, and remained until the 11th. During his stay among us we had repeated services, those on Sunday being very largely attended by highly interested congregations, and all seemed deeply impressed with what they saw and heard. Eleven persons were confirmed, of whom nine were males, and six of them *young* men. This is fewer than I had hoped to present for that apostolic rite, but the class was a most interesting one and composed of good material. The Bishop also set on foot an effort to secure a Rectory, which promises to result in something decided; and he himself seemed deeply impressed with the very favorable prospects visible among us for the rapid growth and prosperity of the Church.

I regretted greatly the necessity which took me away immediately after the Bishop's visitation, and am now anxious to return to my work as soon as possible; yet I feel that it is of more importance that I should go back fully restored and prepared to labor effectively, and this I pray God to grant me speedily.

MISSISSIPPI.

EARLY GROVE.—REV. WILLIAM K. DOUGLAS.

Rev. and Dear Sir:—Since the date of my last report, I have removed with my family to this place. It was a trying thing to tear myself away from the beloved people among whom I had been ministering; but the Bishop was anxious that an attempt, at least, should be made to resuscitate Wilson Hall. This institution was built and endowed by a noble layman of the Diocese who now rests from his labors, but was in danger of being lost to the Church altogether.

The removal of my family was attended with difficulties and expenses which no one unfamiliar with the broken-up condition of our means of travel can comprehend. It is enough to say that the cost was rather more than the whole appropriation of the Missionary Committee to this station for the present year. My new parishioners, although much pressed with farm work, kindly sent their wagons to the depot to bring my library and furniture. You may understand the condition of the roads from the fact that this little distance to the depot, of seven miles, and return, could not be made in a day, every wagon either miring or breaking down.

These perils and hardships—for such, without exaggeration, they were—are over, and the labor here for the great Master is fairly before us. That work lies in supplying two parish churches, twelve miles apart, and in the endeavor to build up a Church-school. The congregations have been much larger than I had reason to expect, and Sunday-schools have been organized, which are going on encouragingly without other books than I was able to spare from my own scanty stores. I pray God that I may be enabled to do something in the great work of building up these wastes and repairing the desolations of past years. When you are so urgently pressing the claims of others upon the charitable, do not forget us, I beg of you.

Since my removal here, I have spent one Sunday each at Raymond and Dry Grove, administering the Holy Communion on both occasions.

Our present design is, if we can possibly compass the means for refitting our buildings, to open a *free* parish-school. As a pledge of success in this, I have only trust in the good Lord who has borne me through so many trials and anxieties of the past, and who will not, I believe, now desert us.

KANSAS.

WYANDOTTE.—REV. ARCHIBALD BEATTY.

Rev. and Dear Sir:—Soon after forwarding my last Annual Report, the Bishop made his visitation to this parish and confirmed three persons. On the first Sunday in September of the present year, he came again to pay his annual visitation. The day was pleasant, and the congregations large and attentive. In the morning, at my request, he baptized five children and two adults, and

afterwards he preached in his usual interesting and impressive manner. In the afternoon he went about a mile out of town, to the Blind Asylum, an institution recently established here by the State. A large number of persons had assembled there, in expectation of divine service. The Bishop preached extemporaneously, and in the most tender and sympathizing manner referred to the condition of those who, in the providence of God, were shut out from the light of day; commending them to the Saviour, who alone could sustain and comfort them under the burden of their afflictions. In the evening he baptized a child, preached, confirmed nine, and addressed the candidates. The Bishop of Kansas is one of our most zealous and hard-working Bishops, and God has been graciously pleased to own and bless his labors. The Church in this Diocese is rapidly gaining strength and influence. Our Female Seminary is in a prosperous condition, and five parish-schools are doing a good work in training the young.

In the latter part of July, I accompanied the Bishop on his Southern visitation. We were absent nearly four weeks, and traveled, in a covered wagon, a distance of six hundred miles. Often we remained out on the prairie all night, the Bishop lying on a blanket spread on the grass, with no roof but the wide canopy of heaven, the curtains of the night drawn around him, and "the stars in their courses" watching over him. Sometimes the dew would be so heavy that we would awake with our clothing damp, and our limbs stiff and cold. Yet none were more cheerful or active than the Bishop. We passed partly over the same route as we did last year, holding service and preaching wherever opportunity offered. We visited the prairie home where I had baptized the two children referred to in my last report. One of them the Saviour had taken to Himself, and its mother had removed to a distant part of the country. The other was blessed with the companionship of a little brother, and again the sacrament of Baptism was administered in this solitary prairie dwelling, the Bishop admitting the little one into the fold of Christ.

At Cottonwood Falls, two services were held. At Emporia, the Bishop preached in the court-house to a large congregation. A number of Episcopalians there are anxious for our services, but there is no Missionary to send them. At Burlington, we spent the last Sunday in July, and then continued our journey south, holding service at Le Roy, Erie, and the Catholic Mission. Sunday, August 2d, we were at Fort Scott, and the day following we left for Baxter's Springs, a new town sixty miles further south. On this part of our journey we passed the place where, a few days previously, the bodies of two men who had been murdered for their money were discovered. We had service at Baxter's Springs, the Bishop preaching. Riding out of town a few miles, we crossed the southern boundary of Kansas, and entered the Indian Territory. Here were vast droves of cattle, mostly from Texas, intended for the eastern market, but which were not permitted to pass through Kansas from fear of the plague, so prevalent among the cattle. From Baxter's Springs we

crossed in a north-westerly direction to Chetopa, a new town about fifteen miles distant, and built on the western bank of the Neosho river. Here we found a family belonging to the Church, who would welcome the services of a Missionary. In Oswego, a town fifteen miles north of Chetopa, we found eight or ten members of our Church but as the Bishop had to meet appointments previously made, he could not remain to hold service. On our return, a sick man was confirmed in private at the Catholic Mission, and at Erie there was also a confirmation. Another Sunday was spent at Burlington, and here I witnessed for the first time in my life the sacrament of Baptism administered by immersion. It was to me an exceedingly solemn service. The Bishop met the candidates, two ladies and a gentleman, on the banks of the Neosho, a clear and beautiful stream which flows past the town. The service was performed at nine o'clock in the morning, and the people of Burlington crowded the banks to witness the ceremony. The Bishop read the service, standing near the edge of the stream, robed in a surplice then the candidate took his arm, and the two slowly entered the water, the Bishop repeating to the candidate some passages of Scripture, respecting the solemn act in which they were then engaged. There was a gradual slope to the middle of the stream, and when they had reached the deep water, they turned and faced the people. Then the Bishop dipped the person under the water, saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." When this was over they slowly returned to the shore, the newly baptized one leaning on the Bishop's arm, and hearing him speak the "comfortable words our Saviour Christ saith unto all who truly turn to Him." The same ceremony was repeated in the case of each, until the adults were baptized, after which two children received the holy rite in the usual manner. Burlington is a growing town, and the prospects of our Church there are good. The Rev. W. H. Hickcox has been instrumental in establishing our Church there, and is erecting a comfortable building, which is not yet completed, although the congregation worship in it. I have made arrangements to hold service at Olathe, a town twenty miles from Wyandotte, on my return from attending the General Convention.

CALIFORNIA.

SANTA CLARA.—REV. J. B. GRAY.

Rev and Dear Sir:—It gives me pleasure to send you herewith some additional statistics of Church growth and progress in my missionary field, since my last report.

We were then worshiping in my own rented rooms; since that time a building has been reserved at the average rate of ten dollars a month rent, and nicely furnished, at a cost of about one hundred and forty or fifty dollars. Its outside is not very churchly in appearance, but no one would mistake the interior arrangements for other than what they are designed; with a neatly carpeted chancel, altar, lectern and robing room, it looks every inch a church.

A harmonium, presented by a true daughter of the Church, is in its place, and, played by a skillful musician and earnest communicant, affords real help in our beautiful and devotional service. I am to have congregational singing, at least as near it as possible; to accomplish this I have as many of the congregation as can or will attend, meet once a week to practice; sometimes there are more, sometimes less, but always enough to make the meetings pleasant and profitable. I select a number of tunes and chants, and have them sung over on Sundays and at choir meetings, until the whole congregation has become familiar with them, when new ones are chosen and learned after the same manner; in this way our music has become famous in the town, and good judges have pronounced it very fine. The building is well lighted for evening service, and attendance, both morning and evening, is good. Indeed, generally, our little room is filled pretty nearly to its utmost capacity of accommodation.

Since my last report we have lost, by removal, three communicants, and gained from the same cause, two; so that, at present, our number is one less. California parishes are noted for their fluctuating population. One comes and another goes, but it is a good reminder of the uncertainty that surrounds our earthly sojourn.

Our Sunday-school has increased, from seventeen children to nearly forty.

Since my last report, also, a parish organization has been formed and incorporated, according to the laws of the State, under the name of "The Free Church of the Holy Saviour." A vestry of six persons was elected, four of whom are communicants, and the other two, I hope, will be, when an opportunity is offered them.

This parish is to be conducted on the voluntary principle. Alms-giving is taught as a duty, and, according to the individual's ability, as an essential part of his daily religion and Sunday's devotions. Our weekly offerings at present average only between eight and ten dollars; but this is an increase of five or six dollars. From these offerings the current expenses, such as lights, rent, &c., are paid, and the remainder goes toward the Missionary's support.

A lot at a cost of six hundred dollars has been purchased, on which we shall build as soon as possible. We had hoped to receive aid from friends of the Church in the Diocese, but, as yet, our expectations have not been realized. The Church people however, though few in number, comparatively, and in very moderate circumstances as to worldly wealth, and sadly needing assistance in their struggle to establish the Church of their affections in this growing and important town, have nobly resolved to do their duty; and not only resolve, but do it. At present we are in want of almost every thing, Bible, Communion service, linen, surplice, &c., &c. But if we cannot have, and do what it is in our hearts to offer unto the Lord, yet we are encouraged to believe that the little one can do is accepted by Him.

In my next I hope to give you some account of other points which I have been trying to supply with occasional missionary service.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from September 1st to October 1st, 1868:—

MAINE.

Calais—St. Ann's	$3 52	
Portland—Albert Neely	1 00	4 52

VERMONT.

Burlington—Emily Canfield and John H. Hopkins	2 00	
Montpelier—R. R.	10 00	
St. Alban's—St. Luke's	85 00	
" Mrs. J. W. for Mrs. Albert	10 00	107 00

MASSACHUSETTS.

Amherst—F. J. E.	10 00	
Boston—O. D.	50 00	
" F. H. S.	10 00	
" H. W. C.	10 00	
Beverly—For Dr. Breck's Mission	10 00	
Cambridge—St. Peter's	10 00	
Charleston—St. John's, for Nashotah	43 00	143 00

RHODE ISLAND.

Newport—Mrs. H.	10 00	
" S. B.	10 00	
Providence—St. John's Morning Sunday-school for Bishop Lee, of Iowa	125 00	
Providence—St. Stephen's	82 50	227 50

CONNECTICUT.

Brookfield—St. Paul's	6 26	
Bethany—Christ, a churchman, of which for P. C. M., $5; Bishop Neely, $2; general, $10	17 00	
Birmingham—K. S. E., for Bishop Randall	10 00	
Danbury—Deer Hill Institute	1 00	
Fair Haven—St. James', add	25 00	
Greenwich—Talbot children	1 25	
Glenville—Emmanuel	1 42	
Hartford—C., for Dr. Breck	5 00	
Killingworth—Union Sunday-school, for S. L. B. F	2 03	
Long Hill—Grace Church	14 02	
" Bishop Tuttle Bible-class for Bishop Tuttle	7 02	
New Haven—G. T.	8 50	
" C. S. M.	10 00	
New London—St. James'	80 25	
" " Sunday-school, for Bishop Tuttle	30 00	
Nichol's Farms	10 04	
Pine Meadows—St. John's, for church at Brownsville, Nebraska	20 00	
Stamford—A. H., for Mrs. Albert	5 00	
Wolcottville—Four young soldiers	1 00	
Wilton—St. Matthew's Sunday-school, for Mr. Haskins	6 00	
Weston—Young soldiers	1 10	
Waterbury—St. John's, add	6 00	267 89

NEW YORK.

Albany—H. V. R. C.	25 00	
" S. F.	10 00	
Brooklyn—H. T. and C. H. Van Nostrand	50	
Ballston—Mission box J., for P. C. M.	5 00	
Catskill—A daughter of the Church	5 00	
Charleston—From two communicants, for Mrs. Albert	12 00	
Cold Spring—Miss E. K.	5 00	
Cherry Valley—Grace	10 00	
Essex—St. John's	5 30	
Fort Edward—St. James, for Mr. Hinman	100 00	
Governeur—For S. L. B. F.	7 00	
Great Neck—M. B. K.	10 00	
Hudson—Christ—for Bishop Tuttle's Mission	5 00	
Hyde Park—St. James', add	5 00	
Hempstead—St. George's	36 30	
Morrisania—Mrs. McM.	7 00	
" St. Ann's	54 35	
Monticello—Wil ie and Addie Tremain	1 00	
Matteawan—St. Luke's	104 00	
New York—Calvary Mission Chapel	90 75	
" Answer to Appeal	253 00	
" Mrs. M. McG	10 00	
" J. S. W., for Western Missions	50 00	
New York—A friend, for Mrs. Albert	25 00	
" Young soldier, R. V. B.	50	
" C. P. T.	10 00	
" Collected by him	55 00	
" Maria W. and Thomas C. Wellman	2 00	
New York—C. R. and Rosie Duffie	1 00	
Newburgh—St. George's, Mrs. Dr. G. B.	10 00	
Poughkeepsie—St Paul's Sunday school	24 71	
" St. Paul's Sunday-school, for Rev. S. D. Hinman	40 00	
Poughkeepsie—Holy Comforter, six young soldiers	2 00	
Pierinont—Christ	48 57	
Peekskill—St. Peter's	38 10	
" " Sunday-school	11 90	
Plattsburgh—Trinity Sunday-school	128 50	
Rockaway—Trinity	25 00	
Rondout—Holy Spirit, a member	5 00	
" "	11 50	
Riverdale—Christ	68 88	
Scarsdale—St. James the Less	51 45	
Sing-Sing—Widow's mite	10 00	
Troy—N. B. S.	10 00	
Wappinger's Falls—Zion	62 29	
Williamsburgh—St. Paul's Sunday-school, answer to appeal	5 30	
White Plains—Grace, Cleveland D., Louise, Mamie, and Annie Fisher	1 00	
West Farms—Grace	29 30	
Waterford—Grace	6 45	
Yonkers—Young soldiers	2 00	
" Robert Van Cortland (one gold dollar)	3 40	1500 05

WESTERN NEW YORK.

Buffalo—H. C. S.	10 00	
Batavia—St James' (five cent col.)	11 36	
" T. C.	10 00	
Bath—St. Thomas	15 52	
Cuba—Christ	3 78	
Geneva—C	10 00	
Ithaca—C. L. G., Jr.	10 00	
West Hartford—St. Stephen's	3 77	
Niagara Falls—St. Peter's	32 36	
" S. M.	50 00	
Palmyra—Zion, for Bishop Tuttle	10 00	
Piffard—Sunday-school	6 53	
Syracuse—Anon., for Bishop Tuttle	2 00	
Utica—Calvary	16 00	
" Grace	123 41	
Union Springs—Grace	2 65	
Waterloo—Louise Chamberlain	3 50	
Watertown—Mrs. G. C. S.	10 00	330 88

NEW JERSEY.

Belleville—Christ, Add.	5 00	
Bergen Point—M. A. M., for Mrs. Albert	5 00	
Freehold—L. S. V.	17 50	
Hackensack—Christ, Add.	28 50	

Jersey City—Grace, for P. C. M.	34 00	
Morristown—Redeemer	32 45	
" St. Peter's	148 00	
" " for education of child at Utah	40 00	
Mendham—Isabel and Carrie	50	310 95
PENNSYLVANIA.		
Birdsboro'—St. Michael's	12 00	
Germantown—St. Luke's	212 53	
" " Sunday-school, for P. C. M., $40; for Bishop Clarkson, Theological Seminary, $29 25	69 25	
Germantown—Christ	200 00	
" Mrs. G. F. T.	10 00	
Mauch Chunk—St. Mark's Sunday school, in answer to appeal	25 00	
Philadelphia—Redeemer, Seamen's Mission Sunday-school, for Bishop Randall	12 50	
Philadelphia—Kingsessing, St. James	80 52	
" Oxford, Trinity, Mrs. Crawford's school for boys, at Ury	51 00	
Philadelphia—M. B. E.	15 00	
" J. N. A.	10 00	
" A. N. P.	10 00	
" B.	20 00	
" (West), for P. C. M.	3 50	731 30
PITTSBURGH.		
Brownsville—Christ	50 00	
Kittaming—Young soldier	1 00	
Meadville—East Liberty Sunday-school	3 00	54 00
DELAWARE.		
Dover—W. G. A. B.	10 00	
Delaware City—Christ	2 20	
New Castle—Little Eliza	10 00	
" Emily F. and Annie J. Terry	1 00	
Wilmington—M. A. T. and children	20 00	43 20
MARYLAND.		
Baltimore—Penny savings of little Harry Burns	2 75	
Emmorton—St. Mary's	10 00	
Leonardstown—M.	2 00	
Prince George County—St. Paul	12 80	
St. Inigo's—St. Mary's Parish	10 00	
Washington—The Misses K.	5 00	42 55
NORTH CAROLINA.		
Asheville—Lillie, Maggie, Mary and Bessie	2 00	2 00
SOUTH CAROLINA.		
Beaufort—St. Helena Church and Sunday-school	7 00	7 00
KENTUCKY.		
Paris—St. Peter's	15 00	15 00
OHIO.		
Ashtabula—St. Peter's	25 00	
Cleveland—M. S. B.	10 00	
" Harry and Charlie, mission box	1 50	
Toledo—Trinity	35 29	71 79
INDIANA.		
Indianapolis—J. Hodgson	3 00	
" R. R. P.	10 00	
Richmond—H. B. P.	5 00	18 00
ILLINOIS.		
Alton—St Paul's	29 43	
Chicago—W. J. B.	10 00	
Galena—Grace Sunday-school	3 37	
Waverley—S. G. M. A.	10 00	52 80
MICHIGAN.		
Centreville—C. R. B.	2 00	
Dexter—S. O. & G. A. Dibble	50	
Detroit—Nellie, Annie and Mark Armstrong	75	
Detroit—D. E.	5 00	
" Sigma	10 00	
East Saginaw—W. H. E.	10 00	
Niles—Mrs. G.	5 00	33 25
WISCONSIN.		
Beloit—Three young soldiers	1 00	1 00
MINNESOTA.		
Minneapolis—J. A.	10 00	10 00
IOWA.		
Janesville—M.	2 00	
Muscatine—In memoriam, S. E. V. H.	2 00	4 00
MISSOURI.		
Kirkwood—Grace; mission box of Harry, Mary and Anna Bell	2 50	
St. Louis—Christ Sunday-school, in answer to appeal	100 00	
St. Louis—Mrs. D. R. B.	10 00	
" E. P. C.	10 00	
Weston—Young soldiers	1 00	123 50
COLORADO.		
Black Hawk—St. Mark's (in answer to appeal)	18 00	
Nevada City—Christ	10 00	28 00
CALIFORNIA.		
Folsom—Young soldiers	3 50	3 50
WASHINGTON TERRITORY.		
Port Townsend—In memoriam	2 15	2 15
LEGACY.		
Estate of Hon. Allen Ayrault	556 08	556 08
MISCELLANEOUS.		
Interest on Trust Funds	2046 70	
Cash	10 00	
W.	50 00	
L.	10 00	
Anon, for Mrs. Albert	20 00	
Lydia, for South Carolina	4 00	
Cash	25	
Anon., for Mrs. Albert	5 00	
Anon., for Nashotah	2 50	
" Bishop Whipple	2 50	
Sale of "Pioneer Church"	36 87	
Young Christian Soldier	71 89	2259 71
YOUNG SOLDIERS OF CHRIST.		
Young Soldiers of Christ		317 74
Total since January 1, 1868, $6274 55		
Total		7,268 34
Amount previously acknowledged		110,349 02

Total, for the year ending, Oct. 1, 1868.... $117,617 36

Total for the month, $7,268 34. Of this amount, $605 30 has been specially designated for purposes not under control of the Committee.

During the year that closed, October 1, 1868, there has been received as follows:

For General purposes	$89,973 45
" A Permanent Fund	1,500 00
" Special purposes	26,143 91
Total receipts	$117,617 36

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

NOVEMBER, 1868.

EDITORIAL.

KNIGHT-ERRANTS OF THE GOSPEL KINGDOM.

The fearless Moravian Missionaries have always been willing and eager to occupy the most trying and unpromising fields of heathendom, those fields to which others were least disposed to go. Where the shores are inhospitable, the people savage, the climate deadly, there the Moravian Brethren are almost sure to be found. Witness, for instance, their strong Missions in Greenland and Labrador; among the negroes of the West India islands; in the dangerous swamps of the Musquito coast, and other parts of Central and South America; among the lepers and in the haunts of native tribes in South Africa; among the debased savages in the very heart of the vast island, or rather continent, of Australia; and lastly, on the rugged mountains and high-lying valleys of Thibet.

And not only have they manifested the spirit of St. Paul, in longing to go to "the regions beyond," where others would not go, but they have shown great faith and devotedness *in the way* in which they have gone. No great and wealthy body sent them forth, but their people were few in number, and generally poor in this world's goods; and they, more than any other propagators of Christianity in modern times can say, with the same Apostle, "These hands have ministered unto my necessities, and to them that were with me."

Bishop La Trobe, of the Moravian Church says: "When the Moravians at Herrnhutt, but six hundred of them, altogether, sent out their first Missionaries to Greenland, they could give them very little but their blessing; with about one pound each in their pockets, they contrived to get to Copenhagen, a distance

of six hundred miles; and when they were there, such was the admiration and wonder at their determination to carry the Gospel over the seas, with so little human force, that the queen and princesses became the first subscribers, beyond the Brothers' Church, to the Brothers' means." And the spirit of these early Missionaries must still be possessed by the Moravians as a body; for out of a community which in Europe numbers but ten thousand souls, they have already sent forth two thousand agents. *One out of every forty in their community is a Missionary.* At this rate our American Church would contribute four thousand five hundred laborers to the Missionary field!

How nigh at hand the conversion of the world would be if all the reformed Churches possessed the earnest Missionary spirit of the Moravian Church! But how remote that period seems, when we look at how little other bodies of Christians are doing, compared with what they might do! What cause we have for searchings of heart, and humiliation before God, when we consider how little *our own Church* is doing!

OUR MISSIONARY CORRESPONDENCE.

Bishop Payne, in his last communication, mentions having visited the Orphan Asylum at Cape Palmas, and says: "I was pleased to find everything going on most satisfactorily at the Orphan Asylum. Mrs. Cassell's long residence in the country and some experience in teaching, have fitted her well to take the supervision of the girls. Mr. Paulus, an humble and efficient Christian teacher, trained under the Moravians in the West Indies, instructs them faithfully; while Miss Savery's quiet, holy influence when they are out of school, preserves and confirms them in ways of propriety and religion. Miss Savery, as heretofore, is most usefully employed in visiting the sick and poor of the colony, of whom she finds a great number." Other matters of interest are mentioned by the Bishop.

The Rev. Mr. Auer availed himself of the July vacation of the Hoffman Institute to make a Missionary tour. He preached and held open-air schools in quite a number of towns, and made arrangements for the building of new schoolhouses at Fishtown and Half Grahway. Two adults and three children were baptized.

The Rev. Mr. Crummell's journal gives a detailed account of his labors among colonists and natives. Two Congo women had been baptized, and after the very solemn service on the occasion of their baptism, two young members of

his congregation had decided to give themselves up to God's service, and prepare for confirmation.

The Rev. Mr. Gibson calls attention to the new and important aspect to the Missionary work caused by the rapidily increasing intercourse between Liberia proper and the more advanced interior tribes.

A RECTORY AND AN ORGAN NEEDED.

Writing under date of August 10th, the Rev. S. D. Ferguson, rector of St. Mark's Church, Cape Palmas, says: "For the better discharge of my pastoral duties, I find it necessary to change my place of residence from Mt. Vaughan to Harper. Being so far from the church, I cannot conduct the services of the same as often as is necessary, and pastoral visits in the parish must often be neglected. Being in possession of a small piece of land only a few yards from the church, and the best spot that could be selected for the rectory, I have concluded to erect a dwelling-house upon it. In doing so, however, I shall have to depend in a great measure upon the assistance of friends. I cannot expect the Committee to appropriate any amount to assist me in this undertaking; but I shall be glad to receive any assistance from kind friends.

"Our Sunday-school has contributed one hundred dollars toward purchasing an organ for St. Mark's Church, which is very much needed, and has expressed the desire that some friends will add to this amount, and send us such an instrument."

LEADING INCIDENTS IN COLDEN HOFFMAN'S LIFE.

Colden Hoffman was ordained by Bishop Alonzo Potter, in St. Paul's church, Philadelphia, on the 30th of July, 1848.

He had now been accepted by the Foreign Committee of the Board of Missions, and was anxiously desirous to proceed forthwith to his future sphere of work; but, owing to the infrequency of communication with Cape Palmas at that time, he was obliged to wait for some months for a conveyance. This time, however, was not lost, for he went forth into North and South Carolina, and afterwards into the State of New York, to plead the cause of foreign missions from the pulpits of the churches in those parts, and to stir up the people to take a livelier interest in that cause.

GOES OUT UNMARRIED.

Some little time before he graduated at the Theological Seminary, he had made the acquaintance in Norfolk of a young lady, Miss Virginia Hale, to whom he became warmly attached.

He naturally felt desirous, in prospect of going to a foreign land, and being cut off from social ties and affections, to convey with him one who might be to him instead of mother and sisters and friends, and fill that place in his heart which none but a wife could..

Miss Hale was, however, very young, an orphan, and under the charge of a guardian, who was unwilling to give his consent to her marrying and going to Africa—at least, till she had had more experience of life, and was better able to form a sound judgment in prospect of so momentous a step.

The consequence was, that he positively refused to give his consent; and she, in the spirit of Christian obedience, submitted to his decision, which she considered final. This was, unquestionably, a very great trial to both parties; but there was one way by which the difficulty might have been overcome, viz., if he had been willing to give up his missionary plans and settle as a clergyman at home. But this temptation, which would have had its influence with some, had none with him, and never seems to have entered into his thoughts.

HIS FIRST YEAR IN AFRICA.

Mr. Hoffman sailed from Baltimore for Africa on Saturday, 24th February, 1849, in company with his fellow-student, the Rev. J. Rambo, who, like himself, had listened to the earnest appeal for fresh laborers in the African Mission-field.

They reached Cape Palmas April 20th, and on the 27th of that month they left for Cavalla, where it was thought best that they should pass through the acclimating fever, as they would have the kind attention of Mr. and Mrs. Payne. The warmest welcome awaited them at Cavalla, and after they had taken tea, the school children came in to see them, the names of whom were very familiar. They seemed contented and happy, and the new Missionaries rejoiced to hear that many of them were the children of God. On the following day, Mr. Hoffman writes, "We were visited by a number of the natives and head men from the neighboring towns. They were glad that we had come to live in their country. Such feelings have been universally expressed wherever we have been among the natives. The Mission buildings are well situated for health and beauty, as well as for efficient missionary effort upon the population."

On the 4th of May, Mr. Hoffman, at the request of Mr. Payne, preached his first sermon (through an interpreter) at one of the native towns. Referring to it he says:—

"It is a priceless privilege to preach Christ to those who dwell in darkness without the Light of Life. God's unfailing promises, and the attention with which His word is received, assure us that it will not be preached in vain."

Such were the first impressions on his entrance upon his Missionary work. He spent twelve months in Africa, in this his preliminary visit, during which he went through the acclimating fever, commenced the study of the Grebo language, preached to the natives with the aid of an interpreter, and thus prepared himself for his future work; when it was considered expedient that he should pay a short visit to America, which he accomplished in the spring of 1850.

HIS FIRST VISIT HOME.

He sailed for America on the 24th of April, and arrived at Norfolk, Virginia, towards the end of May. The result of this visit was the removal of those impediments which were referred to in a former chapter, and he was married to Miss Virginia Hale on the 5th of September. A portion of his time between his landing in America and his marriage was spent in visiting the churches in New England, to stir up a Missionary spirit in those parts.

During this visit he raised a sufficient sum of money to build a new stone church at Cavalla; the former one, which was of wood, being in a ruinous state of decay. On the 18th of March the corner-stone of the new edifice, by the name of the Church of the Epiphany, was laid. The Rev. Messrs. Payne, Hoffman, Hening and Rambo took part in the exercises of the occasion.

COMFORT AND SUPPORT IN HIS WORK.

Mr. Hoffman now felt the comfort and support which his wife gave him in his trying duties: she threw her whole soul into the Mission work, studied the Grebo language, superintended the schools and taught the children; besides discharging the domestic duties which her position called for.

In the midst of these various occupations, duties, trials and engagements, they were exceedingly happy; nothing of gloom, despondency, or discontent was expressed in their correspondence; but, on the contrary, gratitude, praise, and thankfulness to God for His grace and goodness were uppermost in their hearts and on their lips. This arose from the complete union of heart which existed between them; they seemed to have been made for each other, their thoughts, feelings, affections and views of religion being the same. They were, more-

over, thoroughly in earnest in the noble work of Christian benevolence to which they had consecrated their lives. They loved the natives; they loved their work; and, if only health could have been secured, there would have been nothing wanting to cause their cup to overflow with joy and happiness. This was the one drawback which the climate of Africa imposed. But even this was confronted without fear, and was endured with cheerful patience.

DEATH OF MRS. HOFFMAN.

Five years and a half afterwards he was called to part with her whom he so tenderly loved, and who had been such a devoted wife and earnest fellow-laborer. In October, 1855, she caught a severe cold, which settled upon her lungs, and developed all the symptoms of ordinary and rapid consumption; and on the 23d of March (Easter day), in the following year, her redeemed and sanctified spirit ascended up on high, whither her risen Lord had gone before. The death of his wife, and of *such* a wife, was indeed a heavy blow for the bereaved husband, but he was supported by Divine grace, and was enabled to write as follows to his sister :—

"A spirit, happy, washed, sanctified and joyous, rose from here this morning! Sweet Virginia is now among the saints, waiting the resurrection morn, to receive from her Saviour the new and glorious body in exchange for the decaying one lying in the next room. Yes, dear Marie, the Lord has taken my child, and now my dear wife, and I can say, 'Even so, Lord, for so it seemeth good in Thy sight.' God very graciously upholds me and gives me peace."

HE REMAINS AT AND IS GREATLY BLESSED IN HIS WORK.

Nerved by a high sense of duty to God, instead of forsaking his work, even for a time, on account of these heavy trials, Mr. Hoffman plunged into it with a more determined and self-sacrificing spirit than ever; and being remarkably blessed at this time with good health, he threw all his energies into his varied duties, and showed himself a workman that needed not to be ashamed, being in labors more abundant. Nor were these efforts in vain; there rested upon them the Divine blessing, and it was not long before signal fruits began to show themselves; so that this year, which was marked by his severe bereavements and domestic losses, was also distinguished by a degree of prosperity and progress in the Missionary work greater than ever before had been experienced.

(*To be continued.*)

TRINITY CHURCH, MONROVIA.

The *Cavalla Messenger*, for July, contains the following interesting note to Bishop Payne, from the Rev. G. W. Gibson, the rector of Trinity Church, Monrovia, Liberia:—

"Dr. Tyng, our staunch friend, has kindly given us an excellent organ which we now use in the church. It is one of Mason and Hamlin's celebrated instruments.

"I rejoice to be able to say that the Episcopal visitation of March has given a great impetus to the Church.

"A growing congregation, an increased interest for Church work among the laymen, and applications for membership, encourage me to feel that the cause is progressing. The Sabbath-school, under the efficient care of Hon. E. J. Roye and Professor Freeman, is doing well. The former, having charge of the male, and the latter the female Bible-class, almost relieve me from duty in the school-room."

THE FIRST ENGLISH MISSIONARY TO JAPAN.

The Committee of the English Church Missionary Society recently took leave of twelve new Missionaries, who have since proceeded to their appointed fields as follows: one to Sierra Leone, eight to India, one to China, *one to Japan*, and one to North-West America. We rejoice that after so long a delay, this Society has at length entered upon the work in Japan.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

Cavalla, *Sunday* (5th after Easter), *July* 12, 1868.—During last week I received a communication from the Superintendent of the Colony, removing the prohibition to intercourse between this place and Cape Palmas. This was written under the impression that there had been no new case of small-pox here. There were, however, three new cases the past week. Nevertheless, Mr. Auer went up to Cape Palmas, to visit the stations there, and at Rock-town and Fishtown. He wished also to do some Missionary work during his vacation, in which he has been sorely hindered by the reacclimation through which he has had to pass.

On Wednesday evening, Mr. Jones gave us a very good discourse from Exodus xxiii. 2: "Thou shalt not follow a multitude to do evil." The strongest trial of this precept is experienced in a heathen land, where the whole course of the multitude is *ungodly;* actively opposed to the virtue and holiness of Christianity. I added some words to the effect that the most effectual safeguard against thus following the multitude, was to have the time preoccupied with good, and to keep away from the evil crowd.

I have refrained from visiting much during the week on account of smallpox; yesterday, however, I went generally through the large town, without entering the houses, to invite to Church; but, probably owing to the general apprehension of contagion, the congregation this morning was smaller than usual. There was also an arrival from Rocktown, bringing information from the steamer which passed up on Friday. This also may have affected the congregation. The regular services of the day have been held, except that in Mr. Auer's absence, I took the early morning lecture. In the afternoon the children from the heathen villages did not attend school on account of smallpox. *Tabe,* J. Auer, the youth baptized lately, alone ventured out. This evening I preached from Gen. xlii. 9; Heb. xi, 21: Jacob a representative man; sinful at the beginning, chastened and taught by afflictions, he seeks and finds Christ, and is blessed and becomes a blessing.

PLEDGES OF REMEMBRANCE AND SYMPATHY.

Cavalla, *Sunday* (6th after Trinity), *July* 19.—On Tuesday I received a letter, informing me of the arrival of the schooner "J .M. Waterbury" from New York. The messenger brought also packages and letters which came by the schooner. With kind letters, came also several boxes of useful clothing and other things for the Mission, the pledge of continual remembrance and sympathy, most soothing to our hearts and acceptable for the Mission. One long-cherished Christian lady friend informs me that she had sent to the Treasurer of the Foreign Committee, to be placed at my disposal, one hundred dollars. This is only one of many similar contributions in former years. It is the more highly appreciated now, however, because it comes amidst numerous pressing calls for sympathy and aid, to which a loving heart must needs respond. May the gracious Lord richly reward all those who kindly remember Him in us!

The "Waterbury" also brought down Rev. A. F. Russell and Mr. Hunt. The latter comes from Croziersville, with a view to find employment as teacher in place of Mr. Elliot, transferred from Rocktown to Mt. Vaughan. On Wednesday evening, after regular service, I held a meeting for prayer and conference as in former times, with catechist and minister, the teacher being sick. They testify to a general conviction of the truth of Christianity amongst the people, though still an indisposition to come out on the Lord's side.

EIGHTY-NINE EMIGRANTS FOR CAPE PALMAS.

On Friday, the ship "Golconda" arrived at Cape Palmas. On her list were the names of *eighty-nine* emigrants for that place. Unfortunately, five were drowned by the capsizing of a boat in landing, and another died from the effects of exposure connected with the accident.

Some natives in my study, when the arrival of the "Golconda" was announced, said to each other, thoughtfully, "Will they not dispossess us of our country by and by?" I replied, "No; if you will cultivate friendly relations with them, and accept their customs and their religion. Remember that they bring the truth of God and the kingdom of God with them. You may not resist; you must receive this."

Our heathen congregation this morning was not large, probably owing to apprehension of small-pox. I understand, too, that some medio (wizard) was making medicine to drive away this fearful disease. In the absence of Mr. Auer, I lectured on the Gospel and Epistle at half-past seven; preached at half-past ten in Grebo, superintended and taught a Sunday-school in the afternoon, and preached again in the evening; suffering much from my old companions—boils. But I might well think little of this and all other discomforts, while discoursing on Hebrews xi. 29.

CAVALLA, *Sunday* (7th after Trinity), *July* 26.—On Thursday, Mr. Auer returned from a visit to the Grahways, Cape Palmas, Rocktown and Fishtown. He reports Miss Gregg quite recovered at Rocktown, but Mr. Ware in miserable health.

EFFORTS IN BEHALF OF PEACE.

On Friday, Mr. Kinkle, Catechist at Tebo, came down at my request to assist in making peace between the two Babo towns on the River Cavalla, which have been for some time at war. Both parties seem tired of their long and bootless quarrel, and I hope we may succeed in putting an end to it.

Yesterday, Mrs. Payne and myself, dividing, as usual, the large town between us, visited very generally through it. To this and to the showery day (preventing the people from leaving home) we owed our large attendance of the heathen this morning. To these I preached from Isaiah lvii. 19–21. In the afternoon, being quite unwell, I was kindly relieved by Mr. Auer from the duties of the Sunday-school; but was able to preach again at night from Exodus ix. 16, with Proverbs xvi. 6: God glorified in the wicked.

ILLNESS AND RETURN OF MR. WARE.

Sunday (8th after Trinity), *August* 2*d*.—Last Monday afternoon we were somewhat startled by a visit from Mrs. Ware. She was brought down from the Orphan Asylum, by Kroomen, in a hammock. Her object was to consult with us about her husband. I accompanied Mrs. Ware to the Cape on Tuesday, to see her husband, and to consult the doctor. I found that the latter agreed with

Mr. Ware as to the necessity of his leaving the country. As there is no American ship at present on the Coast, or, so far as we know, likely to be shortly, and Mr. Ware seems all anxiety to get away, it is arranged that he shall return to England by the steamer on the 10th inst.

It may seem at first view discouraging that persons should leave after remaining so short a time in the field; but undoubtedly it is the only proper course when, as in this case, from physical, mental or other causes, there is little or no prospect of health or usefulness.

THE ORPHAN ASYLUM AND ST. MARK'S HOSPITAL.

I was pleased to find everything going on most satisfactorily at the Orphan Asylum. Miss Cassell's long residence in the country, and some experience in teaching, have fitted her well to take the supervision of the girls. Mr. Paulus, an humble but efficient Christian teacher, trained under the Moravians in the West Indies, instructs there faithfully; while Miss Savery's quiet, holy influence when they are out of school, preserves and confirms them in the ways of propriety and religion. Miss Savery, as heretofore, is most usefully employed in visiting the sick and poor of the Colony, of whom she finds a *great number*. She proposes also, ere long, to form a sewing society among the Christian females of Hoffman Station.

Visiting St. Mark's Hospital, near the Asylum, I found in it three Liberian patients, two of whom had recently come to the country. It was a pleasant reflection that they had so comfortable a place in time of sickness; and not less so to find their minds open to the message of love from Him who, while taking our infirmities upon Him, came especially "*to save sinners.*"

Returning home on Friday, I felt too much fatigued to attend the Christian Supper preceding the Communion. Mr. Jones, however, presided, and I learn that there was a general attendance of the communicants.

To-day we have had our stated services. In the afternoon we celebrated the Lord's Supper in the Grebo language. Our Prayer-Book in this tongue is a great comfort. We feel that we no more worship in an unknown tongue. There were *fifty-two* participants at the Lord's Supper, including the Ministers.

JOURNAL OF THE REV. J. G. AUER.

CAVALLA, CAPE PALMAS, *Aug.* 6, 1868.

REV. AND DEAR BROTHER:—Our holidays in school began July 1st. But Missionaries' holidays are only a change of occupation—a change from the school-room and narrower circle of the station and its neighborhood, to the "high-ways and hedges."

On July 9th I left for Cape Palmas, with the "mail" in my charge. After a walk of four miles on a pleasant beach (when the tide is low, that is), we

reach Grahway, a group of four towns between the sea and a brackish lake. There I sat down, and had a little counting and spelling and singing, with a promiscuous assembly of young and old folks. It usually commences with a few noisy boys, and ends with almost every body in town. There I hoped to take a canoe that was to carry me gently to Cape Palmas, about seven miles. But the lake was empty, or, as the people said, "the water was dry." There is one place where the lake is only separated from the sea by a sand-wall. When the lake is filled by little streamlets flowing into it, it breaks through that sand and flows out into the sea. Sometimes the people open the passage for the higher water. There was nothing to be done but to walk in the softest sand. The Congo boy, who carried my valise, said he did not like it at all; he liked to walk on dry land better than on this sand. But we managed to pull on to the Devil Rock, that lies straight in the road from sea to lake like a huge lion. There we took some rest. It is not a bad place, in spite of its name. Below me splashed the waves against the rock's foundation; before me was the broad ocean, lashed into anger by a strong breeze that brought greetings from the distance.

MR. READE, THE AFRICAN TRAVELER.

At Cape Palmas I found Mr. W. W. Reade, an African traveler, whose book on Africa I had read. He wishes to visit Ashantee, if they will let him, and promises not to tell so many lies in his next book.

Aug. 10.—Visit Hoffman Station and a native town with Mr. Reade, who is presented with a beautiful fly and a snake.

Aug. 11.—Greek exercises with Mr. Elliot and attention to general business.

Sunday, Aug. 12, 7 A. M.—Morning prayer and address in the Orphan Asylum. Preached in St. Mark's Church. After dinner I try to cross over to Hoffman Station, but there is no canoe coming. In the evening we have service and a sermon in the school-room of the Asylum. The room is full.

Aug. 14.—Go to Mount Vaughan. Mr. Ferguson meets me with his wagon, drawn by a diminutive ox. He turns and we ride on together. After another Greek exercise with Mr. Elliot, we visit the graveyard where the bodies of some very dear people are resting. Mr. Ferguson takes me back to the Cape on his chariot. It's *something* to see an ox-cart in these regions, in spite of the boys, who walked along with a long switch, making premature leather of the ox's hide.

DESIRE FOR MUSICAL KNOWLEDGE.

In the evening we had musical exercises at the Asylum. My pupils had practised some since my last visit. One of them is the Vice-President of Liberia, another Adjutant to the Governor, and a third Postmaster and Collector of Customs. I am glad to see the desire for musical knowledge and musical instruments already spreading. There will soon be a melodeon in St. Mark's Church, another at the high-school; but the Orphan Asylum has none

as yet. The one THE SPIRIT OF MISSIONS thought belonged there, was given to me for the Hoffman Institute by an intimate friend, besides the one from Pittsburg, for we need two, if you please; and the Orphan Asylum needs a new one, if somebody pleases.

Aug. 15.—Go to *Rocktown* (on foot) with Harvey Peet, the deaf and dumb boy, who has been tried by every Missionary. I found him again in the native town, and took him along. Brother Hoffman tried his best to rescue that boy from heathenism, and for his sake I shall try him again.

Aug. 16.—Miss Gregg being well now, begins her Grebo studies. I give her a few lessons to smooth the first rough places of grammatical peculiarities. The school has holiday here too, but we have prayers with those present, morning and evening.

Aug. 17.—At 3 P. M. Grebo service and sermon in church, preparatory to Holy Communion.

A NEW SCHOOL-HOUSE TO BE BUILT.

Aug. 18.—Go to *Fishtown* to see what repairs are necessary for the Mission-house, and to make arrangements for the building of a small school-house in town. *Middletown* is half way. The people are very importunate for tobacco. But I do not carry tobacco, and do not think it part of my "mission" to distribute the article. So I sing them a hymn. They are surprised; some grumble; but soon all seem to enjoy it and are satisfied. On a rock on the beach I teach a few boys the beginning of a hymn; but they are slow to catch the tune. Never mind! I come again. At Fishtown I find the corners of the house all rotten, and the roof leaking. In town we select a fine place right near the sea and among beautiful palms, for the new school-house. Now we must call the king and obtain his permission to build it, and to build it there. He calls his grandees, among whom is the high-priest, a pleasant man. The king is a fine figure, six feet four, and has a good face. I state my desire. After some deliberation it is agreed that *they* will build a house there for a school and "Prayer-house," and I promise to pay forty dollars for it. It must hold fifty boys. After that I preach the Gospel to them, and the boys (all heathen) are my choir (no surplices though). The singing gratifies the old men, although it is not yet all that can be desired, some of the boys being rather out of tune. After a dinner on rice, mutton, cassada, pepper and plantains, I turn towards Rocktown. At Middletown the people stop me and make me sing again. All right. We have a regular singing lesson. The little boys do a little better now, and some old ones try to join. You ought to see that old woman's face. She sings as heartily as possible; the tune all wrong, and her face as if she was in agony. But she evidently enjoys it; so let her alone, please. Two young men follow me for a mile; they "only want to accompany me a little." One says: "We shall always remember." "Christ will save us; He will save us." (Part of the hymn.)

BAPTISMS.

Sunday, Aug. 19.—Morning Prayer with the Christians. Services in church at half-past ten A. M. Mr. Bedell, the catechist, read most of the service in Grebo. I baptized two adults and three children. Maria Lounsbery was once my parishioner at Bohlen Station. There I baptized and soon after buried her first child. A few months ago I buried her little boy at Rocktown, and now she and her only remaining child are baptized. Her husband was sponsor. The other adult, a young man from Webo. The king, high-priest and others from town were present and very attentive, although the services were a little long. It was the first time I officiated in the native language. At three P. M. we met again for Holy Communion. There were sixteen communicants in all; two of them were blind. These are small things compared with a full congregation in America. But it is a Church in all essentials—the same Lord, the same service, the same sacraments, the same Word, the same Spirit, the same need of salvation, the same faith.

ASTONISHMENT AT THE TRUTH PREACHED.

On *Monday*, the 20th, we had regular preaching in town. The rough-looking faces are becoming more familiar now. All listened with apparent interest to the story of the lost sheep and its explanation. They seemed to be astonished at the idea that God loves them, loved them long ago; that the Saviour is seeking them, calling them. The assurance *that God loves me*, makes a man strong and happy, so that he is not afraid of man or spirit. "Thank you, thank you!" they cried at the conclusion, and then the assembled boys had to sing the little hymn they knew. Most of my time at Rocktown was filled out with Grebo studies. There were some little arrangements to be made for school and station. A sewing society was also established; Mrs. Toomy promised to be president, the Christian women its members. Some of the children have no clothes, and even some Christian women are poorly dressed. The fathers are either sick or absent at sea. A little donation from Western New York enables me to buy the material to give them a start, and on my next visit I expect to see a change in the appearance of the little folks.

Aug. 21.—Return to Cape Palmas in a heavy rain. The emigrant vessel "Golconda" is still there. Five of the passengers were drowned in coming ashore. Found Mr. Ware very weak; he will have to leave very soon, for he seems to have no strength left to rally again.

On *Wednesday* Mr. Elliot comes to recite and translate Greek.

On *Thursday*, the 23*d*, I return to Cavalla, part of the way by hammock—the first one I ever used on this coast.

ANOTHER SCHOOL-HOUSE TO BE BUILT.

At Half Grahway we made some preliminary arrangements for the building of a native school in town. The matter was decided a week afterwards, when I returned again from Cavalla. The people will build it of mud, with a little

vestry-room (that is to be my sleeping-room too, when stopping there), and a slight elevation for a diminutive chancel, because we want to have service in it too. It will cost forty-two dollars, and ten dollars more for table, benches, etc. Some friends in America handed me fifty dollars for building such houses, and others promised to do likewise. The catechist lives across the lake, but comes over every day and has already commenced teaching about twenty boys in a native hut. What we want is a school in every town, where everybody is free to come; where we do *not* support the children, but only give them some clothes once or twice a year; where only the native language is used; where the requirements are only reading, writing, arithmetic, singing and Bible history. The best scholars may then be admitted to another school, where English and higher branches are taught. At *Grahway* the catechist was waiting for me, and we preached in the market-place. There also we need a school-house. I felt unwell, but walked home to Cavalla and went right to sleep. That's what was wanted. For two nights previous I had to write letters for the mail, and thus had only a little sleep. So I made up the loss and slept about fourteen hours in one stretch. It began with chills and fever, and ended with feeling fresh and all right again. A few days ago I walked over to Grahway; preached to about fifty people; taught about twenty-five boys for half an hour; then went over the lake (crossing its little branches on the back of a man, and its deeper water in a canoe). One of my students and myself paddled a small canoe up the lake to Half Grahway. The sun was behind clouds, so I could do without umbrella, and we made the little craft fly rapidly over the water. After two hours of advising about teaching, speaking with people, teaching children and settling about the building of a school-house, we returned to the former place, ate some rice and chicken, and walked home, just a little tired.

REOPENING OF THE INSTITUTE.

Our studies in the Hoffman Institute recommenced on July 27th. There are now ten students present; two others from Hoffman Station cannot come till peace is made between the Cavalla and Cape Palmas people. I conduct Morning and Evening Prayer and teach twenty-five hours a week. This, with preparations and Grebo studies, takes nearly all my time, and a good part has to be done by lamp-light. Until the Church sends out more *men* to work and to superintend the different stations, much must be left undone, and we few laborers have to overdo it oftentimes. Much of our work looks small, but it can be made interesting if we remember for whom we do it, and that the redemption of Africa is at stake.

LETTER FROM THE REV. G. W. GIBSON.

MONROVIA, *August* 8, 1868.

THE rapidly increasing intercourse between Liberia proper and the more advanced interior tribes, the efforts that the present administration is making to exert a peaceful influence upon the thrifty Mandingo and other distant tribes, with a view of having them incorporated into our political institutions, and form one people with us, gives a new and most important aspect to the Missionary work in this country. Fields of operation entirely new are being opened up, and these too among tribes that have not been brought in contact with those deleterious influences to which the coast tribes have been subjected. I am satisfied that, without abandoning the coast, our great and most successful missionary work is to be among the interior people.

Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the *African*, results will prove it to be merely preparatory to a Christian civilization. In this country, and almost immediately in our vicinity, it has recovered millions from paganism, without, I think, having such a grasp upon the minds of the masses as to lead them obstinately to cling to it in preference to Christianity, with its superior advantages. The same feelings which led them to abandon their former religion for the Moslem, will, no doubt, lead them still farther, and induce them to embrace ours, when properly presented.

I express this opinion the more readily from several interviews I have had lately with prominent parties connected with some of these tribes. One of these interviews took place week before last. The party was from Misadu, a celebrated Mandingo town at a distance of eighteen days' travel from Monrovia. After giving a description of his town (which must be very large), its numerous horses, asses, cattle, gold, silver and ivory, the habits of the people and mode of worship, he invited me to come and open a school. On inquiring if his people would permit me to preach Christ, he assured me that I would not be molested, that perfect protection would be given me. He further stated that, while the Koran taught them to believe that there is but one God, yet he thought that when we were to explain to them the grounds upon which we believe that Jesus is the Son of God, they would be likely to receive the doctrine. This he expressed with an air of sincerity that I could not but appreciate. He met with a cordial reception by the President, and was glad to learn that Commissioners will be sent to Misadu in the dry season, and a closer and more friendly intercourse opened between our government and his people.

I am collecting all the information I can with regard to these people and the prospects of missionary work among them, and hope, before a great while, to be able to give some important and reliable statement in reference to what may be done. So far, I have not the least doubt that God is opening up a vast field in the interior which He will soon bid us go forth and occupy.

JOURNAL OF THE REV. ALEXANDER CRUMMELL.

Sunday, March 22, 1868.—Mr. J. Starks, and Peter, my Pessa candidate for confirmation, came early before service. The church was full, and the services unusually solemn. Spent the noon in conversation with my Pessa candidate concerning the faith which he is to profess this afternoon. The more I talk with him, the better am I pleased with his unusual good sense, simple piety, and his ambition to rise above the condition of his class. This is just the man to prepare for duty as a catechist among the Pessas. Perhaps God will give me the means to undertake his instruction and preparation for this work. Messrs. Early, Starks and Finley came in a little after two o'clock, and after some time spent in conversation, we joined in prayer, that the whole four of them might receive in fullness the Holy Spirit, in the sacred rite of confirmation.

St. Peter's was full this afternoon; every seat occupied, and chairs had to be brought into the chapel. Messrs. Doldron and Blackledge, the two newly ordained Deacons, took the service and prayers. After the Second Lesson, Peter's little daughter was brought forward by the god-parents, and I baptized her by the name of Mary. This is the third child of *native* parents I have been permitted to baptize within a month.

Rev. Mr. Ferguson preached a warm, glowing, earnest sermon of entreaty and invitation. His text was, "Come, for all things are ready." Five candidates came forward for confirmation; of these four were men (one a Congo) and one young woman.

Monday, March 23.—This morning had an early call by Mr. Fair. He came to give me his name as a communicant member of St. Peter's. We had a long and serious conference, and very satisfactory to me. Glad that, at last, I have overcome his scruples.

Tuesday, March 24.—Mrs. Lloyd called this morning to inform me of her intention to become a member of my congregation.

Wednesday, March 25.—Called upon to visit little Benjamin Spellman. Found him quite ill. The child is, without doubt, dropsical; but rarely have I seen a clearer, more evident case of youthful conversion.

ERECTION OF A CHAPEL.

Saturday, March 28.—This morning went up to Upper Caldwell and succeeded in making arrangements for the erection of my pole chapel for that neighborhood. Mr. Scott has given me the land for the chapel. This is his *second* benefaction to the Church within a year. Only a few months ago he gave me a quarter of an acre of land for a burial-ground.

Sunday morning, March 29.—A good congregation assembled this morning. Every seat occupied, although several of our leading female members are sick.

Virginia, Sunday afternoon.—A small congregation. All my members

here, save one, sick. One strange woman present. Used for the first time the "Mission Service," and am right glad to have it. Preached from Psalm l. 23; enforcing the duty of praise and thanksgiving, as well as prayer.

March 30.—Went out early to Congo Town to talk to the Congoes before they went to their labors. The men were at home, but most of the women had gone. Addressed them about a quarter of an hour. When I called them together, one man, a Dey-man, refused to come. "I know no God," he said, and went off in a huff. The Congoes seemed anxious that I should understand that he was not one of their class, and at once cried out, "Mr. Crummell, he be no Congo man; he be country man."

I spoke to them of the responsibility upon them in having heard of Jesus Christ, and bade them remember that having heard it, they could not plead ignorance at the judgment. Every man of them expressed his acquiescence in what I said, and asked me to come to their town soon again.

A visit to the Congo towns.

April 1.—This afternoon visited Congo Town. Much to my surprise, found a good, large room prepared for me to preach in. The people came promptly to service, and I had a good congregation. All seemed serious, and while I pressed upon them to "repent and be baptized," frequently responded to my questions and appeals. Inquired for Mary Bullock, the Congoman's American wife. I was led to a miserable hut and found her all alone, blind, lying on a mat, dying. I aroused her, and talked to her about the Saviour. "Oh, Mr. Crummell," she cried, "I have been praying and calling for Jesus, and I can't find him!" She immediately burst into a most violent paroxysm of grief, tears and wailing. Seizing her hand, I tried to sooth and calm her, and when she became quiet, I pressed all the calls and promises of Jesus I could remember upon her, prayed with her, and at length succeeded in quieting and arousing her. She promised me she would hold on to the last promise I gave her, and I then left her and returned home. When I think of that poor creature, blind, among heathen people, dying, all alone, I find it hard to repeat the lines of Keble: "Why should we faint or fear to die alone," etc.

April 2.—Went out this morning to Congo Town to see two Congo women who wished to see me about baptism. Found them home, and had a long and interesting conversation. One of them says that "she got very sick; fear to die; and then she think of God and prayed to Him. God came to her, and now her heart be soft. She want to serve God and no go to the bad place, but go to heaven." I asked them many questions concerning sin; how she got rid of her sins; who is the Saviour of sinners; how she is able to live a holy life; and found that they understood the principle of man's inability, the power of the Cross, and the constant need of the Spirit. I spent half an hour with them, preaching repentance, faith and baptism, and afterwards prayed, they all repeating the Confession and the Lord's Prayer after me. I noticed the son of

the younger woman, whom I baptized in February. I expect to baptize these two women next Sunday, and will have them come to Holy Communion on Easter Sunday.

April 3.—Spent two hours in school this morning, and found very great improvement in my Catechism class. Had the promise of another scholar this morning. Went out between two and three and visited, in preparation for Bible reading. We met about four o'clock, and spent a more than usually pleasant and, I trust, profitable time together.

BAPTISM OF THE CONGO CONVERTS.

Sunday, April 5.—A very cloudy morning, but, contrary to my expectations, the church very full. Preached from 2 Cor. v. 15. My candidates for baptism came late, and so I had to postpone their baptism until after service. I was glad to see that respectable and responsible men and women volunteered to stand as sponsors for these converts. The younger candidate seemed wonderfully wrought upon. She was all tears, tremulousness and excitement, and she filled everybody's eyes with tears about her. I could hardly get through the service. The elder was remarkably cool, quiet and self-possessed. Great solemnity pervaded the congregation, and two young members of the congregation have decided to prepare for confirmation and give themselves up to God's service. I feel just as one of my members expressed herself after we left the church, "Truly, the Holy Spirit has been with us this day!"

After the baptism I detained the congregation, and briefly addressed them. I called upon them to remember that these women, just baptized, were sisters in Christ; and that it was their duty to visit them, talk with them, pray with them, and to strive to build them up in the faith of Jesus and in civilized habits. I told them that in this baptism we had proof of the fact that Christ Jesus "died for all men;" that the "great salvation" was fitted for all; that the humblest, lowest, most ignorant, if they will only believe in Jesus, can be saved. Heard this afternoon that Peter, the husband of one of the baptized Congo women, is in deep concern of mind, and is praying. I am told that the words I addressed to him about his soul, when I visited these two women last Thursday, affected him much. I hope salvation has visited his house, and that God the Holy Spirit may bring him, as well as his wife and son, into the "kingdom of heaven" at an early day.

Tuesday, 7.—Went out early this morning to Congo Town, No. 1, to see my two converts. They told me they had been assailed and abused because they had been baptized in the Episcopal Church. I was glad to hear them say that they took the abuse in silence. Spent an hour in catechizing, conversing and praying with them.

Easter Sunday, April 12.—A beautiful morning and a large congregation; not seats sufficient for the people.

Easter Monday, 13.—Nearly all the congregation attended Divine service.

Eight men left their business to come out to the congregational meeting. A full vestry was elected, committees appointed on music and visiting, subscriptions given to the amount of ten dollars for current expenses.

Tuesday, April 14.—Visited Congo Town, No. 2. Gathered the congregation in the room prepared for me and preached to them on the need of decision in the matter of religion. All very attentive, but, as usual, nothing decisive. The men all admit everything; during my preaching audibly assented to my remarks; seem glad to hear the word; but, alas! they will not take one step to Christ. This is trying; but more prayer, more faith, and more prayerful, trustful preaching of Christ.

GENERAL MISSIONARY INTELLIGENCE.

UNITED STATES.

A Splendid Example.—In June it was announced that unless the American Board received over $200,000 before September 1st, it would be burdened by a debt. The amount has been $33,664 in June; $59,704, in July; $142,660 in August. Total, $236,028. The Board began a new year with a balance on hand of $500.

Ex-President Roberts.—Ex-President Roberts, of Liberia, is on a visit to this country. He comes to study our system of teaching in colleges, and purposes spending some time in examining our higher institutions of learning. He was never a slave, but was born at Petersburg, Va., of a free woman. At eighteen he went to Liberia, ignorant of his letters. He now returns the president of a college, and highly esteemed.

BRITISH COLUMBIA.

Ordination of Mr. Duncan.—Mr. Duncan, a lay Missionary of the Church of England, whose labors among the Indians at Metlakatlah have been so wonderfully blessed of God, is about to be ordained by the Bishop of Columbia. The Bishop states that among the heathen in the colony, the Church of England now has seven Missions, three of which are to the Indians on the Fraser River.

ENGLAND.

Missionary Training Institutions.—The Church Missionary Society has its training institution at Islington; the Society for the Propagation of the Gospel, at Canterbury; the London Missionary Society at Highgate; the Baptist Missionary Society at Regent's Park, London; and the Wesleyan Society at Richmond. It is through these, mainly, that the supply of Missionaries is kept up.

SCOTLAND.

Residences for Missionaries.—The Rev. Dr. Duff calls upon the Free Church to provide at least fifty thousand pounds for the purpose of erecting suitable residences for their Missionaries in India. It is only a year or two since Dr. Duff raised ten thousand pounds for the establishment of a Missionary chair in the Free Church College in Edinburgh.

TURKEY.

An Impediment Removed.—The London *Missionary News* says: Land may be purchased in Turkey by Englishmen, who will be permitted to settle in any part of the country, with a guarantee of protection both to their persons and property by the Government. A protocol has recently been signed by the representatives of the British and Turkish Governments, which secures to our countrymen these privileges. This protocol removes the long existing impediment to the restoration of the Jews to Palestine, which the "*Universal Israelitish Alliance*" have so long desired to bring about by their Palestine colonization scheme. Christian Missionaries in the Holy Land may anticipate, ere long, a large influx of Jews from various quarters of the world.

SYRIA.

Bishop Gobat's Visit to Beyrout.—A Beyrout letter gives interesting details of a visit paid to that city by Bishop Gobat after the lapse of thirteen years. Very full details are given showing the cordial reception accorded to the Right Rev. Prelate, and the interest which he manifested in the inspection of the Christian work of which Beyrout is the centre.

LIBERIA.

Arabic Christian Literature.—Professor Blyden, of Liberia College, in a recent letter, urges the importance of the cultivation of the Arabic language in Liberia, as the population of the broad belt of territory West of Lake Tchad can read that language, which must be the medium of communicating Christian knowledge to them. He recommends the substitution of Arabic for Latin in the College, both as a means of a mental discipline and as having a more direct and practical bearing on their work.

SOUTH EASTERN AFRICA.

A Hospital for the Zulus.—Dr. Callaway, who is a medical man as well as a clergyman, appeals for help toward building a *Hospital for Zulus*. This, besides its more immediate benefits, would be invaluable as an agency for promoting the spread of Christianity.

The Mekonos Country.—Gold fields of great richness, sixty miles long and twenty in breadth, have been discovered between the Zambesi and the Transvaal of Eastern Africa, in the Mekonos country. The yield of gold here is expected to exceed the average yields in Australia and California. We shall see whether the precious metal of these parts will be more attractive to the world than the precious souls of the Mekonos are to the Church.

MADAGASCAR.

An Extraordinary Impetus to the Missionary Work.—The missionary work in Madagascar has received an extraordinary impetus by the events which have occurred there since the death of the late queen. We rejoice to learn that the new sovereign has renounced idolatry, and that she now sends her personal attendants to attend the preaching of the Missionaries. The Lord's day is observed by the highest in the land, and a representative of a foreign power on his way to the capital to obtain a ratification of a commercial treaty, having reached the last station on a Saturday night, instead of finding the usual escort, was informed that he could not be received at court until Monday. The eldest son of the prime minister, together with the prime minister's sister, are candidates for church fellowship. As one result of this gratifying change, the places of Christian worship, both in town and country, are crowded to excess. Such is the wonderful eagerness to hear the word of God, that on the Sunday previous to the departure of the last mail two thousand four hundred and fifty persons were counted at Rev. Mr. Toy's church, while two hundred and fifty persons were waiting outside during the service. At another place, on the same day, the whole of the usual congregation turned out to make room for the crowd of people outside, that as heathens they might thus see the Christians were anxious that they should all hear "the joyful sound." A letter from the capital describes the new queen as saying boldly to her people, at her first public meeting with them, "What have I to do any more with idols? I trust in the true God for happiness and peace during my reign, and I have confidence in all my people." "The consequence of this declaration was," the writer goes on to say, "that nearly all the sanctuaries were filled on Sabbath week; in some the people pressed one on another in their eagerness to hear the word of life; such a scene I have not before witnessed. The new adherents number among them some who have been violent persecutors, who have with an iron hand upheld heathenism. The queen, dividing her household into two companies, sent one portion in the morning and the other in the afternoon to worship at Ambohipotsy; and on last Sabbath, for the first time in Malagasy history, the government works were stopped in order that the men employed might keep holyday. One seems awe-stricken at the mighty working of the Spirit of God among this people."

CASHMERE.

The Wrongs of Cashmere.—A pamphlet on *The Wrongs of Cashmere* has been written by the Rev. Arthur Brinckman, Missionary of the S. P. G. in Cashmere. The oppression under which Cashmere suffers is represented as most cruel. At one time the country belonged to England, but in 1846, against the wish of its inhabitants, it was sold to Gholab Singh. Since then the unhappy Cashmeres have begged us to release them from their yoke, but in vain. The ruler of Cashmere, though our tributary, insults us with impunity, and oppresses all traders who enter his country. He also persecutes Christians. The first

convert that was baptized at Seringhur was put in a dungeon, with a log of wood chained to his leg, and only released at the intervention of the British resident. Inquirers who visit the Missionaries incur danger by so doing. Four men, however, in the last two seasons, left their homes and became Christians, and are now living for safety in the Punjaub.

INDIA.

The Church in which Bishop Heber was Buried.—The Bishop of Madras has been making a tour of his Diocese. He writes as follows concerning Bishop Heber's burial-place: Trichinopoly is the place where Bishop Heber died. The bath in which he was drowned is still to be seen. He was buried in the chancel of the English Church, St. John's. On the north side of the chancel is a tablet to his memory; and there is a line marked in the chunam floor over the spot where his body lies. A late chaplain of Trichinopoly, Mr. Foulkes, raised a subscription, to which he contributed very liberally himself, and had a brass made in England containing a brief inscription. The brass is inlaid in a black marble slab, and the hole had arrived at Trichinopoly a few days before we did. There is at present a proposal to make a few alterations in the chancel and other parts of St. John's Church. As soon as they are decided upon, the marble slab with the brass will be put down.

JAPAN.

Not Death, but Removal to Other Places.—The Mikado's government, it appears, is *not* putting to death the Roman Catholics, but only removing them from their homes, to teach them good Buddhist doctrines, they say, and rid them of the false doctrines they have learned from the Romanists. It is becoming more and more apparent that the Southern Princes, who led the recent movement, are inimical to foreign intercourse and the introduction of Christianity, Protestant or Roman Catholic, and foreigners in Japan are now hoping that the Northern Princes will triumph.

ATTRACTIVE BOOKS FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

To Clergymen, Sunday-school teachers and parents, who propose making presents of books to children and young persons at Christmas or New Year's, we would recommend *The Missionary Picture Gallery*, and *The Oriental Picture Gallery*, which are for sale at the Mission rooms. They will be sent postage free, on receipt of the price—seventy-five cents each.

The Rev. John Cotton Smith, D. D., Rector of the Church of the Ascension, in this city, writes, "I have made use of large numbers of the Rev. Mr. Liggins' beautifully illustrated Missionary books, and have found them exceedingly attractive to children. They seem to me to be peculiarly adapted to excite in the young a Missionary spirit."

The Rev. Dr. Littlejohn, Rector of the Church of the Holy Trinity, Brooklyn, says: "I consider the Oriental and Missionary Picture Galleries, edited by the Rev. John Liggins, to be a very great success. They have been compiled and arranged with singular skill and taste. I know of nothing so well calculated to diffuse Missionary information among the young. They are eminently suitable for distribution at Sunday-school festivals and anniversaries. Children read them with avidity, and prize very highly the striking pictorial illustrations of the text."

The *Church Journal* notices them as follows:—

"Two collections of engravings, illustrating missionary affairs, and with interesting information arranged as a sort of running commentary to the pictures. The Riverside Press has given the use of some of its best type to these slender, but interesting volumes. They will afford many hours of instructive and pleasing study to the young."

The Protestant Churchman says:—

"*The Missionary Picture Gallery* and its companion, *The Oriental Gallery*, are both works of much interest, while their circulation will everywhere tend to excite a missionary spirit. We have to thank the author for these two interesting and elegant compilations. By their aid we may all become extensive travelers without leaving our native land."

Orders should be addressed to Rev. S. D. Denison, D. D., 19 Bible House, New York.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 1st to October 1st, 1868:—

NEW HAMPSHIRE.		
Drewsville—St. Peter's	$5 00	
CONNECTICUT.		
Brookfield—St. Paul's	16 00	
Litchfield—St. Michael's, five cent col.	3 00	
Newtown—Trinity	33 57	
Plymouth—Anna C. Talmadge, Missionary Box	10 00	
Stratford—Christ	85 00	
" Mr. G. T. Bedell, for Greece	50 00	
" A Churchman, for Rev. Dr. Hill	3 00	
" Mr. Bradley	1 00	201 57
NEW YORK.		
Brooklyn—Christ, additional	75 00	
Lennie's Missionary Box	4 38	
Catskill—St. Luke's, $100.15; for Honolulu, $10	110 15	
Flatbush—St. Paul's	15 00	
Hempstead—St. George's, $21.88; for Africa, $5, per A. C. M. Society	26 88	
Islip—St. Mark's	2 50	
New York—Chapel Holy Cross	9 14	
New York—St. Mark's Mission Chapel	32 54	
" E. P. Robert's Miss. Box	1 00	
" A brother and sister's Missionary Box	5 00	
" Abner Beers	100 00	
Niagara Falls—Mr. P. A. Porter	40 00	
Philipstown—St. Philip's	12 60	
Piermont—Christ	36 95	
Rensselaerville—Trinity	12 00	
Rockaway—Trinity	10 71	
Rondout—Holy Spirit, a member	5 00	
Saugerties—Trinity for Athens, $85.64; Sunday-school Box for Cretan children, $19.89	105 53	
Sayville—St. John's	3 00	
Yonkers—St. Paul's	80 00	687 38
NEW JERSEY.		
Belleville—Christ	3 50	
Camden—St. John's	3 67	
Elizabeth—Rebecca, for China, per A. C. M. Society	20 00	
Long Branch—Lizzie and Maria V. Missionary Box	9 35	
Mount Holly—Trinity, $38.35; Sunday-school, $20 44, for China and Africa.	58 79	95 31

PENNSYLVANIA.

Germantown—Calvary, ($41.81, of which is from Miss. Boxes)	139 12	
" Christ, five cent collection for Hoffman Institute, $50. Infant S. Centre Mission, $3, per A. C. M. Society..	53 00	
Great Bend—Grace, Sunday-school for Hoffman Institute, per A. C. M. Society	8 39	
Lower Marion—St. John's S. S., per A. C. M. Society	150 00	
Lower Dublin—All Saints	$65 00	
Mount Airy—Grace, five cent collection, per A. C. M. Sy	34 00	
West Philadelphia—St. Andrew's S. S., for Rev. J. G. Auer's school in Africa	25 00	474 51

PITTSBURGH.

Brownsville—Christ, for Africa	25 00	25 00

DELAWARE.

Christ'a Hund.—Christ, five cent col	44 22	
" A. friend, for Mr. Nelson's Chinese school, $20; from members, for the same object, $30..	50 00	
Claymont—Ascension	58 52	
Newcastle—Emmanuel	19 07	171 81

MARYLAND.

Emmorton—St. Mary's	18 00	
Ellicott City—St. John's	10 00	
Prince George County—St. Paul's	12 80	40 80

VIRGINIA.

Halifax C. H.—St. John's, Little Mary's Miss. Box for China	10 00	10 00

GEORGIA.

Athens—Emmanuel	12 16	

OHIO.

Ashtabula—St. Peter's, for Honolulu	20 00	
Elyria—St. Andrew's, for China, $2; Africa, $4 60; Rev. R. L. Chittenden, for Africa, $5	11 60	
Monroeville—Zion	7 50	39 10

ILLINOIS.

Alton—St. Paul's	12 23	
Rockford—Mr. M. Taylor	24 00	36 23

MICHIGAN.

Detroit—Sigma	10 00	

WISCONSIN.

Milwaukee—St. Paul's	27 00	

IOWA.

Clermont—Our Saviour, for Church at Bassa Cove, Africa, per A. C. M. Society	2 50	
Jaynesville—M	2 00	4 50

MISCELLANEOUS.

For church lot at Port au Prince	750 00	
E. B. W. for Memorial Church, Haiti	10 00	
D. T. M. " "	5 00	765 00
Interest on Trust Fund		1400 00
		4005 38
Amount previously acknowledged		59364 02
Total from Oct. 1, 1867, to Oct. 1, 1868		$63369 40

RATES OF POSTAGE TO OUR MISSION FIELDS.

AFRICA.

VIA ENGLAND.
(*From thence, 10th and 24th of each month.*)

	$ cts.
Letters, each half ounce or fraction thereof,	22
Newspapers, each,	4
Book Packets, under four ounces,	12

VIA SAILING VESSEL.

Letters each in ten cent stamped envelope, *as required by postal laws*, enclosed to Sec'y and Gen'l Agent, 19 Bible House.

Newspapers and Books free through Mission Rooms.

CHINA.

VIA SOUTHAMPTON.
(*From thence, 4th and 20th of each month.*)

	$ cts.
Letters, each half ounce or fraction thereof,	34
Papers, each,	6
Book Packets, each four ounces,	14

VIA CALIFORNIA.
(*About once a month.*)

	$ cts.
Letters, each half ounce or fraction thereof,	10
Papers, each,	2
Book Packets, each four ounces,	4

VIA MARSEILLES.
(*From thence, 10th and 20th of each month.*)

	cts.
Letters, each quarter ounce or fraction thereof,	30

GREECE.

	cts.
Letters via North German Union direct,	19
Letters via North German Union (closed via England),	24

Small *newspapers*, under two ounces, 10 cents each by direct mail, and via England 11 cents each.

HAITI.

Letters each in *ten cent stamped envelope*, enclosed to Sec,y and Gen'l Agent, 19 Bible House. Newspapers and Books to Mission Rooms forwarded.

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

NOVEMBER, 1868.

COMMUNICATION.

REPORT

OF THE PENNSYLVANIA BRANCH OF THE FREEDMAN'S COMMISSION.

In September, 1867, the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, believing that the receipts of the previous year warranted the increase of their work among the Freedmen, and in answer to numerous applications from the South, began the school year in October by sending out twenty-five (25) teachers to the following places:—Fernandina, Florida, 2; Lake City, Florida, 2; Louisville, Kentucky, 5; Petersburg, Virginia, 6; Halifax Court-House, Virginia, 2; Rippon Hall, Virginia, 1; at four stations in Norfolk County, Virginia, 7; and in April a school was opened at Frankfort, Kentucky, with two teachers.

The whole number of scholars in regular attendance is reported as follows:

	Regular attendants.	Coming under instruction for some period of time.
Petersburg, Va	497	600
Norfolk Co., Va	487	600
Halifax Court-House, Va	168	200
Rippon Hall, Va	44	50
Louisville, Ky	226	226
Orphan Asylum, Louisville	40	50
Frankfort, Ky	98	98
Fernandina, Florida	90	90
Lake City, Florida	200	300
	1850	2214

And it may safely be asserted that during the year about 2200 colored children and adults have received instruction through this Association.

Six of the above were new stations, very destitute of educational advantages.

All of the schools opened by this Society have been successful, the only limit to the extension of the work being the lack of means to provide more teachers, those already employed having been over-worked by the number of pupils. In illustration of the above remarks, I quote the following from a letter of Bishop Young, dated Fernandina, Florida, Feb. 22d; "I visited Lake City two weeks ago; saw a good deal of the ladies; visited, inspected and addressed the schools. The work there is a great success. The ladies are laborious, faithful and devoted to their work, and the manifest spirit of the school in both departments was excellent. The number was nearly 200—enough to break them both down when the hot weather comes on, and I advised a reduction by dismissing the very young children. The school here too is flourishing; the two have been consolidated, and the number is some seventy, and is steadily and quietly increasing." The teachers at Lake City had not the heart to follow the Bishop's excellent advice, for, like fond mothers, they knew not which of their children to spare. In regard to the Frankfort school, Bishop Smith wrote as follows:—

"George Ford's success has been so marked as to arouse a not very amiable feeling of rivalry in our Methodist and Baptist brethren, particularly the latter; petitions have been sent in to the Bureau for another school-house; but until Hoffman school-house is full, and better teachers than Mr. Ford and Mrs. Miles can be had, I do not think we have much to fear."

The work began at Petersburg three years ago has been steadily increasing in interest and importance until no other society than our own is now working in that large place. The church, built in a great measure by the Bureau and the Pennsylvania Branch, has been consecrated, and the Rev. J. S. Attwell has removed there to take charge of it. A good congregation attend the regular services of the church. The building, which will accommodate five hundred, is used during the week for our schools.

The following extract from a letter written by Mr. Alexander Weddell, a gentleman of Petersburg, who is now studying at the Alexandrian Seminary for Holy Orders, explains itself; also one from Major Stone, the officer in charge of the second sub-district of Virginia, who, although not an Episcopalian, has done much to further our work in Virginia from seeing the high character of the teachers sent out by our Association, and the religious and moral instruction imparted to the Freedmen. Major Stone's testimony is emphatic.

Extract of Mr. Weddell's letter:—

"You cannot throw too much force into your enterprise at this place. It is the best opening in the South. The harvesters have only to come and reap. God's blessing rests upon the work and gives a marked encouragement to the laborers. I cannot believe that the North, with its untold wealth, will refuse to respond to your appeal. I desire to raise no false alarm, but I assure you that the *religious* life of the Southern negro is lapsing into the grossest superstition. Their churches on each recurring Sabbath, and almost every night during the week, present scenes which, in their uproar, confusion and excite-

ment, taxes the credulity of our very eyes. The half-dozen or so Episcopal churches scattered through the South furnish the only exceptions to this alarming condition. Can the Christian North refuse you her wealth when, invoking the Divine blessing, you seek to stem this fearful torrent? The South, through many decades, refused to give to the Church of its teeming millions, and God took from them 'the stewardship.'"

The following is from Major Stone:—

"In order to break up the shocking mode of worship and prevalent superstition of the negro, I am convinced that a well-sustained church organization is of equal importance with common schools. The teachings of ignorant pastors must be counteracted. By all means, then, please aid in compliance with request of Mr. Weddell."

The instruction given by our teachers is not limited to school hours and secular learning, but religious teachings and missionary labor has been added to the duties of the teachers. Sewing-schools, evening-classes, Sunday-schools, and visits to the sick and dying, to administer to their temporal and spiritual wants, have added to the labor that has been cheerfully borne by these faithful Missionaries to an ignorant and superstitious people. To aid in this work, thirty boxes and barrels of clothing have been sent for distribution to those needy ones that come under their immediate care or observation. The failure of the crops and the severity of the winter made these timely supplies very acceptable. Many of them came from distant country parishes, evincing an interest in the cause which we wish was more general. Several boxes and packages of Sunday-school books and papers were also received and distributed. The Pennsylvania Branch provided for all its schools a Christmas festival; for this purpose eighteen boxes and barrels of miscellaneous articles were sent, giving great delight to many hearts, both young and old, at that joyful season of the year, and speeding on the angels' chorus of "peace and good-will to men." It has been difficult to estimate the value of all the supplies sent; but as the value of the boxes ranged from fifty dollars to two hundred dollars, it cannot be less than six thousand dollars. All these have been forwarded by Government transportation; and from the invoices of the quartermaster's department from Sept. 30th, 1867, to the same date, 1868, they have sent for the Pennsylvania Branch, fifty-five boxes and barrels.

As a story has been widely propagated that the colored race are rapidly dying out in the South, I have thought it expedient to incorporate into this report facts that have come under the observation of our teachers which contradict this impression. Although the number upon whom these statistics are founded is only a small proportion of the whole population, yet drawn from widely different sections and principally from the poorest classes of the negroes, so far as it goes it disproves any great mortality at the present time, and convinces me that that which occurred two years ago should be attributed to the chances of war.

Taking out the forty children in the Orphan Asylum—which, as these were deserted and gathered up by the Bureau and placed in the unhealthy atmosphere of a hospital, should not be counted—I find out of over 2100 children under inspection, only eight deaths occurred during the school year, viz.: Petersburg, 1; Louisville, 3; Rippon Hall, 1; Norfolk county, 2, near the Dismal Swamp; Halifax Court-House, 1; at Lake City and Fernandina, none. This places the per-centage of mortality very low.

The commercial crisis of the last year was severely felt by the Pennsylvania Branch—the exertions of its officers to collect money have been unremitting, and they cannot be charged with any remissness, although it will be seen from the Treasurer's report the contributions this year have only amounted to $6290 81.

Without any special agent in this Diocese to set forth the claims of the society, the money has been principally collected through an organization which doubtless has its merits; and could such aid societies be established in every parish, our funds would be ample.

At the meeting of the Convention in May, the Bishop warmly recommended this Branch to his Diocese, and alluded to some of the difficulties in the way of our work in the following terms:—

"The interesting and important work in which the Pennsylvania Branch, &c., is engaged, demands our special attention. * * * * The schools sustained and the teachers sent out are among the most thriving and intelligent, and strong are the testimonies which are borne by Clergy and laity, by officers of the Freedmen's Bureau, and by the colored people themselves, to the wise and judicious course pursued by the zealous ladies who have the management of this Branch.

"*It is a matter of deep regret to them and of surprise to me that all our churches do not work through this well-accredited agency.* * * * * As, therefore, the schools established by the Pennsylvania Branch have attained as high a standard of secular education as any others; as the teachers employed have proved in the majority of instances superior to those sent out by others; and as to these conceded advantages there is added the important fact that the religious element, and that too as held and taught in our Church, is the foundation of the whole teaching—am I not warranted in urging upon the churches of this Diocese a united and cordial support of this Pennsylvania Branch? It is well to know that all the work done has been carried on by zealous and self denying women (the only male officer being the Treasurer), and that all has been done by them gratuitously."

While I have thus given a favorable account of the work accomplished during the past year by the Pennsylvania Branch, and feel that we can look back without regret upon the past, I am constrained to acknowledge that the prospects are dark and gloomy for the coming year—not for any want of fields white for harvest, or for any lack of laborers to go in and reap, but for the

means to send those willing workers, who require but a small pittance beyond their daily bread.

The Pennsylvania Branch is now about $1600 in debt, which we had hoped the receipts during the summer would enable us to pay. The Treasurer is unwilling to have the teachers, who are waiting to open the schools in October, sent South, or to incur any further liabilities until this amount is liquidated. The Committee had agreed to diminish the work of last year by closing the Florida and Norfolk county schools and to begin with only eleven teachers, and even these we cannot now send out for lack of funds.

We feel that the responsibility of this matter does not rest with us, but with the Church. As almoners of her bounty, we have, with willing hearts, conscientiously expended what was committed to our charge without remuneration or hope of reward. We are still willing to give our time and talents to the service; but our mother is the Church militant, and the war against the kingdoms of sin, Satan and death cannot be waged without the material weapons of money and supplies. Will these be furnished us? Respectfully submitted,

ISABELLA JAMES,
President of Pennsylvania Branch.

PHILADELPHIA, *Sept. 30th*, 1868.

EDITORIAL.

WHO SHALL BEAR THE RESPONSIBILITY?

IT is time for us to determine who and how many shall be sent as teachers to the Freedmen by our Commission for the present year. The Committee will not feel justified in sending out teachers unless the Church shows a disposition by prompt giving, to sustain them. The field for our operations is very large and every day extending. Other associations are contracting their operations or withdrawing from the field. This only makes the demand more imperative for us, not only to maintain our work to its full extent, but to increase it.

The Committee will be more than glad, not only to continue all the schools they had last year in full operation, but to extend them by meeting some of the earnest appeals made to them for the establishment of new schools. At present there is no limit to what we could do, provided the means are given to support the teachers. There can be no doubt that this work is for the Church—that it comes in as a very important part of the great missionary field to be occupied—it is, morever, a work where what we do ought to be done quickly. Delay will occasion great loss, and place impediments and difficulties in the way of successful labor in this department. By the great openings before us we can

no doubt distinguish the Master's call. Will the Church enable the Committee to obey this call, to enter in and possess the land? The Committee pledge themselves to do all that the Church collectively will give them means to do; but they will not feel themselves warranted to extend their operations without having the means to meet their engagements. If, then, our work is hindered or drags tardily on, *who shall bear the responsibility?* The Committee wish to free themselves from this burden, by declaring to the whole Church that they are ready and anxious to do all that can be done with the means given them. But beyond the money contributed, they will not feel warranted in going. They will not feel justified in making pledges which the Church does not give them the means of fulfilling. They desire to do, they see very much to be done, and they are more than anxious to do it. Will the members of our household of faith give them the ability, and thus enable them to make glad the hearts of the poor and destitute ones among whom their work more especially lies? Patriotism, philanthropy, love for Christ, all plead with unwonted power that the work of the Church should be greatly multiplied and enlarged among the Freedmen. Love for Christ should constrain us to put forth far more vigorous efforts than we have ever done to elevate and thoroughly Christianize these people. If this is not done, we ask again who shall bear the responsibility of neglect? If we were to fall so low in our estimate of this work as to view it merely as a matter of policy and of dollars and cents, we should certainly, if wise, do a hundredfold more than we are or have been doing. If we were now to put forth the energy and ability which God has given us to perform this work among the Freedmen, it would not be many years before it would be returned a hundredfold into our bosoms. Even in the matter of money these Freedmen would soon contribute more, far more, to carry on the work of the Church than we should expend in gathering them into our fold, and instructing them in the way of their duty.

But these are not the kind of arguments which should influence Christian people who love their Lord, and make them willing to do for Christ's sake all they can to train the lowly of earth for His kingdom.

Obedience to His commands—a longing to be like Him—love for Him who has done so much for them, should make His followers willing to labor and sacrifice and endure self-denial, that they might instruct those who are ignorant and out of the way, and bring the lost and wandering home to Christ. The work is great; the call from our Divine Head is imperative. Let us enter in and do His bidding. If it is not done, *who shall bear the responsibility of this duty unperformed?*

GIVING.

Said our Lord, "Make to yourselves friends with the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." These words have sometimes been considered hard of interpretation; and yet they seem to me full of meaning—full of the deepest interest to mortal man. Could Christian men and women be made to feel their full import, there would no longer be the meager gifts laid upon God's altar which we now find; there would no longer be the constant cry of give, give, to carry on God's work in His Church; but there would be such an outpouring of hoarded wealth as would make the coffers of the Church overflow. Men would need no urging, but they would pour their wealth gladly and freely into the Lord's treasury, in the spirit of humble faith, through love to Christ, in order that they might make to themselves friends "with the mammon of unrighteousness," that so when they failed here, they might "be received into everlasting habitations." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," said the Saviour and Judge of quick and dead. "Whosoever shall give a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward," said the blessed Jesus. Do men and women who call themselves Christians, and have wealth in this land, realize the import of such words of Holy Writ as we have quoted? Do they understand that by using their wealth, given them of God only that they may be the almoners of His bounty—Oh, I say, do they understand that by using their wealth for Him and His work in the world, they are laying up treasure in Heaven? It cannot be they understand it—it cannot be they enter into the meaning of their Lord's words. If so, how can we account for the niggardliness of this generation? Gold and silver is given by the million to Christian men and women in this land, and they use it lavishly for their own gratification—spend it without stint upon their houses, and furniture, and equipage, and raiment, and in a thousand ways to gratify taste—plan gigantic schemes and perform Herculean labors to increase their wealth; while they give to Christ the smallest possible amount—an offering which costs them nothing—an offering coupled with no self-denial. Can such people understand their Master's teaching? Can they understand the principles of that Gospel which bids them lay up treasure in Heaven? Can they have the most distant conception of the glories and blessedness of that kingdom where they are bid to lay up their treasure—where they are told they may find an entrance by making to themselves friends with the mammon of unrighteousness?

Surely if these things were understood, if they were realized by Christians, there would be no lack of money in this age for advancing the work of our divine Redeemer. Our Lord knew whereof He affirmed, when He said, "The children of this world are in their generation wiser than the children of light." Tell a man of the world that he can purchase a priceless inheritance in some foreign clime by the expenditure of a few thousand dollars of cash in hand—give him evidence which satisfies him that the treasure is there, and he is sure of its possession by paying the money, he will not hesitate. Offer to Christian men the kingdom of heaven and the glories of a blissful immortality, on condition they give themselves to Christ and use their wealth for His glory—tell them this on the authority of Him who cannot lie, and whose every word they say they believe, and their wisdom becomes foolishness beside the wisdom of the children of this world.

Could Christians be made to feel the truth of that which they profess to believe, surely there would be no lack of means to carry forward the work of Christ and His Church.

Will those who possess wealth now learn that "it is more blessed to give than receive?"—that with their earthly wealth they are bid to make to themselves friends whereby they may be received into everlasting habitations? I know there are some noble exceptions. I know there are a few, here and there one, who seem to take in our Lord's meaning; but alas, how few! What hundreds and thousands should there be where now one is found! Brethren, you who have wealth, think of these things. Think how God's work languishes because you withhold from God His own. Give, that you may "make to yourselves friends with the mammon of unrighteousness," and so ye be finally received into everlasting habitations.

PERMANENT AID.

We have before now hinted at a mode of operation which, if carried out, would, without doubt, be the most efficient way of carrying on the work of the Commission. We are anxious to secure to the teachers whom we send out a promise on the part of certain individuals or congregations that their salaries shall be paid. This is the way in which we can place our operations on a sure foundation.

There are very many congregations in the land who could give *five hundred* dollars to sustain a teacher, and diminish nothing from their contributions in other directions or for other Church objects, and then would do not a tithe of

what they ought to do to extend the Redeemer's kingdom. There are many individuals who could, if they would, pledge themselves singly to do this, and thus not only help the needy for whom Christ died, but give to themselves a great luxury by doing good.

Where individuals or single congregations could not be found, two or three smaller congregations in close proximity could unite and sustain a teacher, and thus let the work go bravely on. All that is wanted for the execution of this plan is that one, two or more persons in any congregation should take the matter in hand, with an earnest purpose to carry it out, and there will be no longer any difficulty.

Why cannot such persons be found? Surely there ought to be enough who love our Lord Jesus Christ in every congregation to do this and all other Church work! How many there are who waste their precious time sighing for something to do, who do not see or will not do their Master's work scattered all around them—lying in their path of every-day life!—work which, if they would do it, would add untold pleasure here, and add greatly to the glittering gems in the crown of their rejoicing hereafter.

Brethren, sisters in Christ, ye who long to do His bidding, why not take hold of this work? Why not, through such instrumentality, enable the Commission at once to send out a hundred new teachers among the Freedmen? Here is work enough—why stand idle in the vineyard of your Lord? Lift up your eyes upon the fields, behold them, already more than white for the harvest. Reaper—man, woman or child though you be—enter in and help to garner the precious seed. We show you one way of labor—come and help us. Take counsel with your neighbors and friends—raise the means to send a teacher to the Freedmen, and so help us to let the work go on.

[The following article, upon the necessity of combining religious with secular instruction to the Freedmen, is from the pen of a careful observer of the working of the two systems among them. It was written for, and published in a Southern paper, and will bear a careful perusal.—Ed.]

No one can doubt that lasting good will result in combining religious teachings and worship with the ordinary studies peculiar to our common schools for colored children of the Southern States. The veneration of the colored race, with reference to things sacred, is one of the most noticeable traits of character in these people; yet for lack of proper religious teaching for them, the worship in some of our Southern colored churches is, in point of civilization and true

Christian dignity, but little in advance of the African in his native wilds. No candid person who has heard during the night the screams of excited women, and witnessed the shocking contortions to which they subject their bodies, which, after the excitement passes off they call religion, can deny this. Most of the adults were but yesterday slaves; ignorance and superstition have for generations been the only inheritance of their class. Their children can learn nothing better, because their parents and religious teachers can teach them nothing better. From the devotion of the Sabbath they go to homes where they intimately mingle with those incapable of giving proper religious instructions and impressions; so, even were their religious teachings of a character calculated to enlighten and make them better, all would be lost through the week for the want of such *daily* inculcations as tend to show them what is right, and elevate their characters and aspirations.

By combining religious and common educational teachings daily, the mind of the colored child, if his teachers are intelligent and good, receives impressions that cannot soon be lost, and which gradually mould him to be better, and step by step crowd out those superstitions which fill to repletion the minds of our colored people, both adult and child, and replace them with a proper perception of what true religion and morality is. This change cannot be effected except by intelligent teachers who call up daily the precepts given the day before, and who by persistent missionary labor endeavor to fit the pupil morally and intellectually for future usefulness.

What is overlooked in this matter is the sad difference in condition of the pupil—the child of intelligent, free whites, and the offspring of parents till now ignorant, degraded slaves. The one surrounded each day and night by those who, *as a class*, have had the advantage of proper religious teachings, he is influenced by those of superior intellect, morals and consistency in religion, because the position of the two races has been such, that of master and slave, that it is impossible this can be otherwise. A good and intelligent mother perhaps sheds her daily influence upon him. The very knowledge that he belongs to a race who naturally, or by force of circumstances, is superior, tones his mind and fits it to receive correct religious impressions.

Not so the colored child. He cannot receive proper home culture, because those by whom he is surrounded have not themselves been the recipients of it. His mind, naturally sluggish, to be permanently improved, must be acted on daily outside of home. His progress is by imitation, not intuition; he will imitate most what he most sees and feels. If he be daily subjected to good influences, and intelligent religious teachings, his progress in right will be sure, but, even then, slow.

I therefore maintain that religious schools for the colored child are eminently proper and should have precedence. The horror manifested by some of the warm supporters of common schools, when religious teachings in connection therewith are mentioned, lest some dogma not tolerated in their particular creed should be introduced, is laughable. No matter what the status of the

child; no matter what his surroundings or advantages as to religious influences, he may, except during school hours, receive his ideas of religion from the devil so far as they care, so that no religion is taught him in school. I do not believe that such a system applied to that peculiar class, the colored children of the South, is the right one, and I say God speed the religious schools.

Doubtless some of the suggestions herein contained will fail of pleasing the colored people. I do not care so it benefits them. In my opinion there is no hope for the present adults of the colored race, South. With them the education and future welfare of their children is of secondary importance to that of processions, excursions, regalia and pretty swords. If their children are to be made better it must be through the kind efforts of the whites alone. Let us improve them *religiously* and intellectually, and trust that when those who have received their education in the degrading school of slavery are gone, their successors may, through the present untiring efforts of judicious teachers, be better fitted to discharge the duties of good citizens than their parents were.

CORRESPONDENCE.

LOUISIANA.

PHILADELPHIA, *October 5th*, 1868.

REV. AND DEAR SIR:—I have been for some time past making an effort to establish in the town of Monroe, Louisiana, a high school for the education of black girls. The valley of the Ouachita has a population of negroes numbering over twenty thousand, who are entirely destitute of all educational facilities, books, teachers and school-houses. These people, feeling their need of instruction, have appealed to me to aid them in educating their children, and save them from ignorance and barbarism.

To their entreaties I could not remain indifferent, so I went to work to obtain money enough to build a school-house which will seat one hundred colored girls, over whose education I can have personal supervision. I can secure teachers whose salaries will be paid by benevolent persons and associations; but a house is wanting, and means to build it cannot now be had by my own efforts. I therefore appeal to you to assist me, if possible, in this good work.

The cost of such a building will be about two thousand dollars, if economy and care be given to its erection. I do not suppose that it is necessary to give you detailed specifications of the work, but only to make a general statement. I have had considerable experience in building churches and school-houses, and I can have this put up at the minimum cost, as I can superintend and boss the job, which will be built by negro mechanics.

My object is to educate young negro girls in the elementary branches of a good English education, and then have them go out to the plantations and organize schools for the country children. The planters will coöperate with me in this work; and thus I hope to cover the whole valley with schools for the black people, and carry up their civilization to as high a degree as possible. They are now sinking morally, and must be educated, both to enable them to perform

their part in the great political drama of this age, and to realize a happy immortality beyond the grave.

Hoping that you may be able to assist me in this noble work to "teach all nations," I remain Your brother in Christ,

THOS. B. LAWSON,
Rector of Grace Church, Monroe, La.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from September 1st to October 1st, 1868:—

MASSACHUSETTS.

Springfield—Christ	$103 16	
Taunton—St. Thomas	21 24	124 40

RHODE ISLAND.

Newport—Trinity	63 50	63 50

CONNECTICUT.

A Churchman	10 00	10 00

NEW YORK.

Potsdam—Trinity	13 33	
Tompkinsville, Staten Island	10 00	
Franklin—St. Paul's	3 80	
New York—J. H Earl, Esq	100 00	
" A Friend to the Freedmen, special for salaries of Teachers	200 00	
Goshen—St. James	181 73	
New York—St. Ann's, E. Blakeman, deaf mute	5 00	513 86

NEW JERSEY.

Belleville—Christ, a member	3 00	3 00

PENNSYLVANIA.

Philadelphia—M. A.C. of St. Andrew's	10 00	10 00

DELAWARE.

Wilmington—St. Andrew's, for Colored Orphan Asylum, Memphis	25 00	25 00

MARYLAND.

Cambridge—G. C. Parish	5 00	5 00

MICHIGAN.

Sigma	10 00	10 00

ILLINOIS.

Alton—St. Paul's	18 44	
Peoria—A lady, for Teachers' Fund	1 75	20 19

WISCONSIN.

Milwaukee—Winfield Smith, Esq.	50 00	50 00

SOUTH CAROLINA.

Winnsboro'—Through Miss Finney, from Reuben, a pupil	1 00	1 00
		$835 95

Rev. J. B. Smith, D.D., acknowledges the receipt of the following sums:—*New York.*—New York City, James F. De Peister, Esq., $25: Mrs. R. E. Livingston, $25; Mr. Bradley, $1.

PENNSYLVANIA BRANCH.

The Treasurer of the Pennsylvania Branch of the Freedman's Commission acknowledges the receipt of the following sums for the year ending September 30th, 1868:—

St. Andrew's Church,	Philadelphia	$576 00
St. Luke's "	"	366 80
Church of the Atonement, "	"	322 50
St Paul's Church, "	"	267 25
Holy Trinity "	"	250 00
St. Thomas' "	"	150 00
St. James' "	"	102 00
St. Peter's "	"	88 55
Christ "	"	50 00
Emmanuel "	"	50 00
Covenant "	"	50 00
Advent "	"	43 15
Trinity "	"	40 50
Church of the Crucifixion, "	"	30 00
St. Mark's Church, "	"	25 00
Church of the Mediator, "	"	25 00
Church of the Redeemer, "	"	5 00
Ch. of St. James the Less, "	"	5 00
St. Clement's Church, "	"	2 50
Calvary Memorial "	"	50
Church of the Saviour,	West Philadelphia	292 40
St. Luke's Church,	Germantown	109 27
Calvary "	"	54 40
St. Paul's "	Chestnut Hill	33 83
St. Mark's "	Frankford	171 45
Ch. of the Redeemer,	Lower Merion	445 00
St. Thomas' Church,	Whitemarsh	94 83
Christ "	Pottstown	139 03
St. John's "	Norristown	29 00
Christ "	Reading	45 00
St. David's "	Manayunk	20 00
St. Andrew's Church,	Tioga	$3 39
Christ "	Towanda	17 00
Christ "	Carbondale	16 44
St. Paul's "	Bloomsburg	14 50
St. James' "	Pittston	13 00
Christ "	Danville	12 00
Church of the Nativity,	South Bethlehem	10 00
St. Peter's Church,	Great Valley	10 00
St. James' "	Bristol	12 00
St. James' "	Downingtown	2 00
Rex Sunday-school,	Montgomery County	2 08
St. Andrew's Church,	Pittsburgh	286 03
Christ "	Brownsville	17 50
Calvary "	East Liberty	38 15
Christ "	New Brighton	6 00
St. Paul's "	Camden, N. J.	50 00
Trinity "	Swedesboro', N. J.	20 06
St. Michael's "	Bristol, R. I.	79 26
Churches		$4,493 31
Individuals (donations and subscriptions)		1,297 50
Thos. H. Howe, Executor of the Avery Estate.		500 00

FROM THE FOLLOWING DIOCESES.

Pennsylvania	$5,170 87	
Pittsburgh	947 68	
New Jersey	70 00	
Delaware	18 00	
Rhode Island	79 26	
Western New York	5 00	
		$6,290 81